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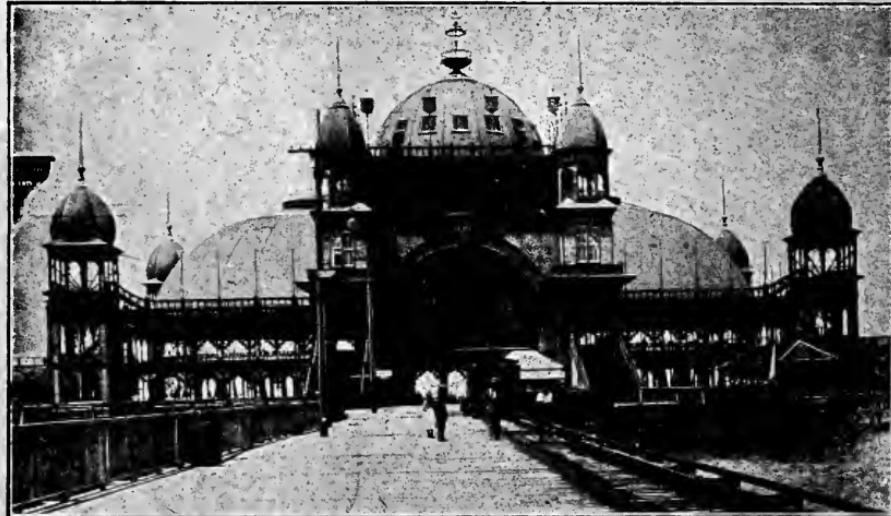
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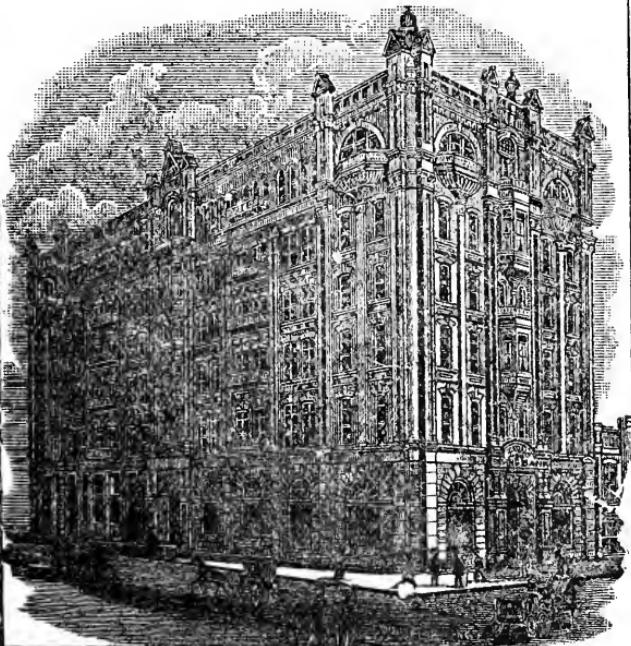


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HON. JOHN M. HORNER.

IMPROVEMENT ERA.

VOL. VII.

MAY, 1904.

No. 7.

PROPHECY AS THE FORERUNNER OF SCIENCE —AN INSTANCE.

BY JAMES E. TALMAGE, PH.D., F.G.S., F.R.S. (EDIN.)

PROFESSOR OF GEOLOGY, UNIVERSITY OF UTAH.

This earth was organized or formed out of other planets which were broken up and remodeled, and made into the one on which we live.—Joseph Smith. (See Compendium, page 287.)

Since the early part of the eighteenth century, the nebular theory has been popularly accepted as a basis of explanation of the origin of the earth and of worlds in general. In brief, the hypothesis named may be thus expressed:—It assumes for the solar system, and, by analogy, for every other system of sun and planets, the existence of a primeval mass of vapor, incandescent and highly attenuated, at some stage having a nucleus of more condensed material. About this nucleus, the vaporous particles, by long processes of condensation, formed concentric rings, each of which in time gathered its particles together so as to form a globe or planet, still in a state of intense heat. In course of cooling, a crust formed over the interior molten mass, and the cooling pro-

cess continued with necessary wrinkling and folding of the crustal envelope, resulting in the formation of continental land-masses and ocean basins, and later of mountain ranges and separating valleys.

It has long been known that the nebular hypothesis is insufficient to meet the requirements of observed facts relative to the progressive stages of earth development; but the lack of a more satisfactory hypothesis in definite and accepted form, has resulted in the retention of the theory named as a tentative, though confessedly incomplete, explanation.

A new theory has been long assuming shape in the minds of thinkers and investigators in this field; and for the definite statement of this we are largely indebted to Professor Chamberlin of the University of Chicago. It is of sufficient importance to demand and receive respectful attention in geological societies, and the concurrence and support of many individual workers of eminence.

To this new theory the name "Planetary Hypothesis" has been given. It holds, in the words of an able commentator, "that the disseminated planet-forming matter had lost its heat while yet existing in the loose form, as rings or zones, or wisps of the parent nebula, and that the globular planets were formed by the slow accretion or infalling of cold, discrete bodies or particles ('planetesimals')."^{*}

To avoid in these pages all technical and abstruse discussion of probable causes and observed results, it may suffice to state that by the later or "planetary" hypothesis most of the fundamental phenomena incident to earth history are explained with a consistency and simplicity unknown under the old or nebular theory.

Thus, it is easier, by the new theory than by the old, to account for the origin of the atmosphere; the origin of ocean waters; the beginning of the sedimentary rocks or stratified deposits; the observed volcanic phenomena of earth; the source of hydrocarbons, such as asphaltum and its allies; the genesis of metalliferous deposits; the origin of gypsum and salt deposits; the sequence of geologic climates; the cause of glaciation, and, therefore, of the gla-

*"Bulletin Geological Society of America," vol. xv, January, 1904.—H. Le Roy Fairchild.

cial period or epoch; the forces that resulted in diastrophic changes whereby continents and oceans, mountain elevations and valley depressions, have been formed.*

One fundamental difference between the old, or nebular, and the new, or planetesimal, theory, is that according to the latter the earth and its companion worlds are made up of particles that have gravitated together, cold, and possibly capable of harboring the germs of living organisms; whereas, according to the former, the earth-globe was originally hot, and, in that state, incapable of supporting life in any form known to us by observation.

By the new or planetesimal hypothesis, the earth is composed of particles that have come together under the force of mutual attraction. The question is now suggested:—Is it probable or possible that the particles so converging have been components of other worlds? To assist in this enquiry let us borrow the astronomer's magic glass, and direct our gaze into outer space.

Following the planets in their order of increasing distance from the sun, we shall find between the orbits of Mars and Jupiter a gap, which, according to Bode's law of planetary distribution, ought to be occupied by a planet in orderly revolution. Instead of such planet, we find a multitude of small bodies strewn along an elliptical orbit at the indicated distance, and revolving around the central sun. These are the asteroids or planetoids, of which hundreds have already been recognized and specified by name and position.

Professor Lockyer says, "To account for the origin of the asteroids it has been suggested that they may be fragments of a larger planet destroyed by contact with some other celestial body."†

Besides such masses as the asteroids, which revolve in a ring, there are other and yet smaller bodies moving through space, some in orbital rings immensely larger than even the orbit of Neptune—the outermost of all the members of the solar system. These are called meteorites, and some of them come so near the earth as to enter its atmosphere. The smaller of these, weighing in

* See Professor Fairchild's paper, before cited.

† Lockyer—"Elements of Astronomy," page 156.

many cases not more than a grain apiece, are the shooting stars—those tiny bodies that plunge into our atmosphere from outer space, leaving a fiery trail as they are dissipated by the heat of concussion. The larger pieces may reach the earth's surface before they are wholly dissipated by the heat of impact and that incident to friction caused by their passage through the atmosphere. Such bodies falling on the earth are known generically as meteorites, specifically as aerolites. While many of them weigh but a few ounces or pounds apiece, some are of considerable size, as the following data show. The Texas meteorite, preserved in the museum of Yale University, weighs one thousand six hundred and thirty-five pounds; another, the Pallas, now to be seen in the museum of Vienna, weighed as it fell one thousand six hundred pounds; one that fell in Mexico, known as the San Gregorio meteorite, weighs five tons; and a meteorite found in Chaco-Guatamba, South America, is reported as weighing nearly fifteen tons.*

Most of the larger meteorites that reach the earth are composed mainly of metallic iron, alloyed with nickel and other metals, sometimes containing also crystallized carbon in the form of minute diamonds. Other meteorites, and particularly the smaller ones, consist of stony material, not metals in a free state; and in these, organic carbon has been found. Indeed the claim has been made that evidences of fossilized organic bodies are not wanting. Long ago, it was suggested by Lord Kelvin, then Sir William Thompson, that the germs of life were introduced to earth by the advent of some moss-covered fragment of a shattered world.

As to meteorites in particular, and in a general way also as to the asteroids, it has long been believed by astronomers and others that they are probably fragments of pre-existing planets; if this be a true conception as to these bodies, it is equally applicable to the planetesimals, small particles abounding in space.

Croll has written: "From what has been stated, it would follow that in most cases the stellar masses have formed out of the destruction of pre-existing masses, like geological formations out of the destruction of prior formations."†

* See Dana's "Manual of Mineralogy and Petrography," page 189.

† "Stellar Evolution," page 105.

Lord Kelvin, one of the greatest among Britain's living scientists, has said: "I cannot but agree with the common opinion which regards meteorites as fragments broken from larger masses; and we cannot be satisfied without trying to imagine what were the antecedents of these masses."

Mennier was honored by the Paris Academy of Science in the award of a medal for a publication in which he maintained that "so far as our present knowledge can determine, some of the meteors once belonged to a globe developed in true geological epochs, and which has been separated into fragments by agencies with which we are not acquainted."

In this connection, certain scriptures based on revelation, ancient or modern, may well be considered. The Lord declared to Moses: "For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them."* Again: "And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works."†

The statement by Joseph Smith, quoted at the beginning of this article, has been amplified and applied by some of our people in a way unwarranted by the prophet's utterance. This is no unusual incident in connection with the announcement of a great truth bearing the stamp of newness. Thus, the words of the prophet have been construed as meaning that great masses of material have come together in space to form this planet, and that the broken and disturbed state of the earth's crust is an immediate result of these masses falling together in a disorderly way. True, we frequently find the crustal blocks exhibiting marked unconformity one with another; one terrane of practically horizontal beds may be found abutting against another, the strata of which are inclined at a high angle; earth blocks occur tilted and folded,

* "Pearl of Great Price;" Moses 1: 35.

† "Pearl of Great Price;" Moses 1: 38.

bent and broken,—monoclines, anticlines, and great faults succeeding each other within limited areas.

Our own State affords striking and altogether admirable illustrations of these disturbances, in both the eastern or plateau section, and in the western, or basin region. Every mountain range is an example of crustal disturbance, and furthermore, great faults occur in regions that are comparatively level, the escarpment, or bluff due to the vertical displacement which characterizes the fault, having been partly or wholly removed by erosion.

But the assumption that this broken condition of the crust-blocks results from such blocks having been tumbled and piled together in the process of world-making, lying now as they originally fell, is completely disproved by existing facts. No crustal irregularity or break has yet been observed, the nature or cause of which is obscure; indeed, the relation of every block to its contiguous formations may be demonstrated beyond question. Moreover, by applying the most reliable test known to the geologist—that of interpreting the records of the past by the phenomena of the present—we may read on the stony pages, with fair assurance of correctness, the account of the formation of stratified and other deposits, and of their subsequent dislocation and disturbance, in all their varied modes of occurrence.

A clear distinction must be made between theory and fact. The observations last referred to are in no sense representative of theory, but, on the contrary, stand as demonstrated facts. The planetesimal hypothesis suggests the formation of worlds—of this earth, at least—by the coming together of small but discrete particles, world-dust, if you please, but not large masses of structural character. However, the theory does not deny that during the early formative stages of the earth, ponderous masses may have thus fallen together; but neither theory nor observed facts warrant the belief that the present structure of the outer parts of the earth is in any way due to the structure of the infalling bodies, whether particles comparable to dust, or masses of greater size.

Approximately nine-tenths of the land surface today consists of stratified or sedimentary rocks. These are composed of the debris of earlier formations, which material by erosion, transportation, and re-deposition has been laid down as orderly beds at the

bottom of ocean, sea, or lake. Even the oldest eruptive and metamorphic rocks known to us appear to consist of the material of yet more ancient rocks, changed and made over in the construction of the formations as we now observe them. He would be rash indeed, who would attempt to affirm that he had identified any rock formation as part of the so-called first or primitive crust. Whatever may have been the character of the planetesimal bodies, the existing structure of the earth's crust is the result of causes less remote than the original accretion of these bodies,—causes of a kind yet operating,—disintegration, removal, and re-deposition in the case of these dimentaries, volcanism and metamorphism in the case of crystalline rocks.

In the light of past events, it is apparent that this dissatisfaction with the nebular hypothesis, and its provisional renunciation in favor of a theory that accounts in a better way for observed phenomena, will be emphasized as another instance of the fallibility of science and the utter unreliability of theories propounded by man. It will not be strange if the loudest criticism comes from those who are least acquainted with either of the theories named, and still less conversant with the facts they were intended to explain.

The man of truly scientific spirit regards a theory in its real character—as a provisional and tentative explanation of phenomena not otherwise easy to comprehend. Theory is but the scaffolding necessary to the work of rightly placing the building-blocks of truth in the walls of the rising edifice of science. These building blocks are demonstrated facts, truths made plain; and when they are in place, their proper relation to each other duly established, the scaffolding, which is inadequate and unsightly at best, is torn down. Theory becomes unnecessary as our knowledge of facts increases; but without theory and hypothesis, progress in scientific work would be slow indeed.

No one is more eager than the true scientist to test his theories by each new truth discovered, and to discard the hypothesis as soon as it is proved inadequate or wrong.

Philosophy is tardy and science is slow in their enunciation o

inferences and conclusions; while Divine revelation is oft-times swift and always sure. Yet, concerning the multiplicity of natural phenomena open to man's investigation, direct revelation does not always specifically speak. The scientist, patient and painstaking, is earnestly at work striving to solve some of the problems on which but little light has been thrown.

The instance in point is an admirable illustration of a great truth uttered by inspiration, and of its subsequent acceptance on the basis of scientific discovery and deduction.

SOMETIME, SOMEWHERE!

(For the Improvement Era).

Unanswered yet? The prayer your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail, is hope departing,
And think you all in vain these falling tears?
Say not the Father has not heard your prayer;
You shall have your desire, sometime, somewhere!

Unanswered yet? Though, when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere!

Unanswered yet? Faith cannot be unanswered.
Her feet are firmly planted on the rock:
Amidst the wildest storms, she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

—J. H. WARD.

KENTUCKY BELLE.

BY PRESIDENT A. W. IVINS, COLONIA JUAREZ, MEXICO.

V.—FOURTH OF JULY RACES IN THE WEST.

Thus the summer passed, and the frosty nights of fall had come, when, one day, Sandy came to the pasture to get a saddle-horse. Driving the horses into a corner of the pasture fence, Belle among the number, he swung his lariat, which shot forward with a hissing sound over the head of the horse he wanted. The horse stood near Belle, and the lariat, as it passed her, so frightened her that she jumped over the fence and galloped across the bottom to the house. Sandy noticed with what ease the colt had cleared the fence, a thing no horse had ever attempted before, and said to himself: "Why, that colt is a cracker-jack, I wonder if she can't run a little? Say, I would just like to beat the fellows up at the L. H. ranch with her; they think their horse is a world-beater." And Sandy looked serious, as he remembered how the L. H. boys had carried off all of the honors, and about all of the cash, at the Fourth of July celebration, at Carson City, that year.

Sandy gave the colt more than usual attention that winter. He rode her out occasionally, and it soon began to be whispered around among the cow-boys that the orphan, as they called her, was the fastest thing on the ranch. "Why, she just makes a show of Humboldt Maid," said Sandy, referring to the powerful sorrel which had won the races at Carson the year before.

The Fourth of July was a great day in Humboldt county. It was the one day in the year when people gathered at Carson City,

from far and near to "celebrate." To use a western phrase, the town was "wide open," on the 4th, and the pent-up energy of hundreds of miners, prospectors, ranch-men and cow-boys, with a sprinkling of Indians, was released with a roar, like the escape of steam from a locomotive when the throttle is thrown open.

The celebration of the national holiday, in 1870, was the most interesting since Nevada was admitted into the Union, in 1864. The great overland railroad had been completed, bringing the East and the West in close touch with each other; and, to the usual gathering of miners and ranch-men, there were added many men who had been employed on the work of construction, and who, when the work was completed, had remained to seek their fortunes in the West. Besides these, there were passengers who had been induced to stop over to witness a typical western celebration, the most important since the "Mormons" settled in the Carson valley, in 1851.

Salutes were fired in the morning by exploding deep blasts which had been put in the day before, a procession was formed showing Nevada as it was and as it is, and orators grew eloquent as they referred to the great future of the state, the patriotism of her sons, and heroism of her daughters, the wealth of her mines, and the importance of her ranch interests.

The greatest feature of the day, however, was the horse-races which were to take place at three o'clock in the afternoon. Horses had been brought in from many ranches, and groups of cow-boys discussed with animation their favorites, and backed their judgment recklessly, as long as their money lasted.

The boys were there from the L. H. ranch with their horse, still ready to back him against all comers. Humboldt Maid was there, and the Sparks people had a horse brought in from California which was said to be very fast.

The most dangerous candidate was a bay horse, with a blaze face and white feet, belonging to Theodore Winters. Someone said he was a son of Norfolk, and that his mother was a thoroughbred mare, but as very few of the boys had ever heard of Norfolk, or his father, the great Lexington, and did not know what the word thoroughbred really meant, they were quite as ready to bet against the white-faced horse as any other.

Sandy Snyder took very little part in the conversation which preceded the race. He had obtained permission from Ryan to prepare Kentucky Belle for the races, and had intimated his intention to enter her against the best horse on the track.

The first race was a quarter mile dash, in which the L. H. horse, the Sparks entry, Humboldt Maid, and the Winters horse, which the owner called Patsy Duffy, were the entries. "I am just putting my horse in this race for exercise," said Winters, "to work her out for the half mile dash which is to follow."

There was the usual delay in starting, each rider jockeying for position, but the starter finally got them off, and with a great rush the four horses dashed over the line. Humboldt Maid set the pace, and at the end of a hundred yards led the bunch by an open length, thus greatly increasing the enthusiasm of the boys from the Ryan ranch. At the end of the second hundred yards, the L. H. horse had closed up the gap and was running neck and neck with Humboldt Maid, but at this point the Sparks horse and Patsy Duffy, which had been running slightly in the rear, swept past the others, and engaged in a desperate struggle for the wire, the latter horse finishing a neck ahead of his opponent, with the others "nowhere," the boys said.

Interest now centered in the bay horse, as it began to be whispered that Winters had been to Kentucky where he had bought Norfolk, a thoroughbred son of Lexington, paying \$15,000 for him, and that Patsy Duffy was one of Norfolk's sons, and his mother a thoroughbred mare. The Sparks horse had also been brought from the East. These two were the first thoroughbreds seen in Nevada, and this was the first lesson taught to the people of the state by which they learned that it required breeding to produce speed.

There were but three entries for the half mile dash, Patsy Duffy, Santa Clara, a mare brought from Virginia City by John McKay, and Kentucky Belle, entered by Sandy Snyder of Ryan's ranch. The form shown by the Winters horse in the previous race made him a favorite in the betting. The Virginia City contingent backed McKay's mare, while the boys from Ryan's ranch put up all the money they had on Kentucky Belle.

When the horses were brought out on the track to warm up

for the race, the superiority of the sorrel mare over either of her opponents, was clearly visible. All three were very fine looking horses, and for the first time in her life Belle saw horses that looked as she did in a general way. The same long necks, the same strong backs, the same powerful quarters, the same slender legs, with muscles standing out strong and firm as bands of steel, each horse, to one who knew, showed his superiority over the common breed, which up to date had been the only kind seen in the state of Nevada, a superiority which was due to many generations of careful selection of superior animals in breeding.

As the time for starting the horses approached, odds of two to one, and then five to one, were liberally offered on Patsy Duffy against the field. A quiet, unassuming man had been moving around among the crowd, taking a bet here and another there, but no one seemed to notice that he was placing his money on Kentucky Belle.

"Where was this mare bred?" he asked Sandy, as the latter passed up the track.

"Down at Ryan's ranch," was the reply.

"What is her pedigree?"

"Don't know, she's just horse," and the boy rode on.

"Strange," said the man, "she has the appearance of a thoroughbred, and a very fine one, too; she must be well bred. It may never be known, she may remain in obscurity all of her life, but the fact remains that no mare ever looked like her, so graceful, and self-possessed, except a born patrician."

He took a watch from his pocket, a watch different from any ever seen in Carson before, snapped the sweep-second, to see that it was in proper order, and taking a position at the outcome, asked the starter to please drop his hat when the horse crossed the starting line.

As the three horses dashed over the line at the outcome, with Kentucky Belle an open length ahead of Patsy Duffy, and the Virginia City mare far in the rear, a great shout went up from the crowd, while the boys from Ryan's ranch loudly challenged any horse in the state to run any distance, from one jump to ten miles.

The stranger stared at his watch for a moment in wonder.

Was there some mistake, or had the half mile been covered in $48\frac{1}{2}$ seconds, as the hand indicated?

He walked over to where Tim Ryan stood participating in the celebration which his employes had inaugurated because of their victory.

"I understand the mare which won the race just run, belongs to you," he said, addressing Ryan, "where did you get her?"

"Raised her down at the ranch."

"What is her breeding?"

"Don't know. I bought her dam from an emigrant, don't know anything about her sire."

VI.—THE SALE AND JOURNEY EAST.

The stranger turned away, and looked at the mare which was being led down the track by her rider. "Strange," he said. "She looks like a thoroughbred, an exceptionally fine one, too; she ran that half in record time. I do not understand it. No horse but a thoroughbred ever ran a half mile in $48\frac{1}{2}$ seconds, and she looks all right; still, no matter how she looks, without breeding, she is of very little value. I have seen horses before that looked fine, but had no breeding, and when it came to the test, they always failed; on the other hand, some ordinary horses, horses which would not be appreciated by this crowd of men at all, because of their appearance, but whose breeding was good, have surprised the natives. This mare is a good looker, and the ease with which she went that half mile indicates that she can go any distance—I'll do it anyhow."

He walked back to where Tim Ryan stood. "What is your mare worth?" he asked.

"Well, I counted her worth about a hundred dollars," said Ryan, "but since she won this race I reckon she is worth about one hundred and fifty."

"Will you take that for her?"

"Yes." The stranger drew a roll of bills from his pocket, and counted out the amount, at the same time handing Ryan a card. He looked at it and read, John Harper, Blue Grass Stud, Lexington, Ky.

Sandy protested. He would give more than that for the

mare himself; he knew that if Nora was at home she would never consent to the sale, but Nora was away at Oakland, in school, and her father had plenty of horses, he was glad to let the mare go.

That night Belle was taken to a livery stable, the first she had ever been in. She had a box stall all to herself, with a clean bed of straw, and plenty of hay and oats to eat. It was a new life, but still she seemed to be entirely at home. Horses from adjacent ranches were put in the stable for the night, some of which made a great deal of noise and confusion, snorting and kicking, and the L. H. horse finally had to be taken out of the barn, and turned in an adjacent yard, he was so nervous and frightened, at what he saw inside.

The sorrel mare, after eating her supper, lay down and slept. Although she did not know it, her surroundings were what nature intended, and unconsciously she adapted herself to them.

The following morning, Belle was taken from the stable, and led down to the railroad station, and up on a platform, where stood a car with open door. She had often seen the cars pass along the valley near the ranch, but had never been so near them before, and it frightened her and made her nervous, but the man who led her spoke kindly, and she followed him from the platform through the open door into the car. The car was clean, the floor covered with straw, and in the manger, along the side, there was hay and oats. She felt lonesome when the man who had led her in took off the halter and closed the door of the car, as he went out; and a few moments later, when the whistle blew, and the car began to move, she was frightened; but, remembering that she had often heard the whistle blow, and that it had not hurt her, she was soon at ease.

As the train sped past Ryan's ranch she looked out through the slats, on the side of the car, and whinnied, but no one seemed to see her, and the ranch was soon out of sight.

The train frequently stopped, and each time the man who had led her into the car came and looked in and talked to her, and gave her water and feed, so that she came to quite enjoy her long ride.

After six days of this kind of life, the train stopped one day at a station, and after backing and going forward, the car was stopped along side of a platform similar to the one she had entered

the car from, at Carson; the car door was opened, and the man who had accompanied her on her long journey came in, and putting a halter on, led her out on the platform and down an incline to the ground, where several men stood. Among them, she recognized the man who had bought her at Carson City.

VII.—LIFE IN KENTUCKY.

“Well, John,” said one of the men, after she had been carefully looked over, “she is a beauty, but what good is she without a pedigree? No matter how well she looks, if she has bad blood in her veins, it will crop out in her colts, and they will be worthless; you know if there was a bad trait in her ancestors, it takes generations of careful breeding to get it out. I see no advantage in experimenting with mares of unknown blood, when we have so many at the ranch whose breeding is unexcelled.”

“I know, father, that you are correct,” said the young man, “but cannot believe that this mare is inferior to anything we have. She certainly is the equal in appearance, I know she has the speed, and I hope some day to be able to establish her breeding.”

As the mare was led through the streets, she wondered where so many people came from, and what they did with all of those large buildings, and what made the people appear so different from those in Nevada. She noticed that both men and women stopped to look at her, as she walked along the street, and that many complimentary remarks were made, something she had never heard before.

Finally the man who led her, left the city, and went out on a country road, with fields and trees on either side, and after following this for a short distance, went in at a gate, over which she saw painted in large letters, Blue Grass Stud. She was led down an avenue, past a comfortable homestead, through yards enclosed by tight board fences, past a large barn, and through a gate where the man removed the halter and left her entirely free. She was in a pasture such as she had never seen before, but very much resembled what her mother had described as her old home.

The ground was rolling and covered with grass, with here and there a clump of trees which shaded a spring of cool water; there were no rocks to hurt her feet, and when she cropped the grass

she was surprised to find it so much sweeter than the grass on the Humboldt.

There were a number of horses in the enclosure, horses which did not look like those at the Ryan ranch: they were more like her mother, and she felt very pleased to be with them. She tried to be sociable; but try as she would, she could not get acquainted. They were not rude, like the Nevada horses, they did not bite and kick, but when she went to where they were feeding, they quietly moved away and left her alone. This made her very sad, for she felt that these horses were far superior to any she had ever known before, and greatly desired their friendship and society.

One day a very fine looking mare came over to where she stood, under a tree, and said, "My dear, we can all see that you are unhappy, and we surmise that the reason is you are lonely, and wonder why we do not admit you to our society; I have come over to ask you regarding your history, and what guarantee of good breeding you bring with you."

Belle related her history, as well as she could, and when she had finished, the mare said: "You know there is not a horse in this pasture which is not a thoroughbred. Our names, and the names of our ancestors, are all recorded in the National Thoroughbred Register, and each of us has a certificate setting forth the achievements of our ancestors. We regret very much that we cannot admit you to our circle, for we admire your appearance, and your conduct, since your arrival, has been all that we could demand; but you yourself see how dangerous it would be, for if, after taking such great pains to keep our blood pure and uncontaminated, we should admit horses of unknown breeding, our race would soon degenerate. If your breeding could only be established, we would take pleasure in acknowledging you as our equal."

And so Belle was left alone to enjoy the changed condition of life as best she could. She felt very happy, were it not for the fact that she wanted company, and she could hardly understand why her new companions, which seemed so much like her in temperament and appearance, should be so exclusive.

Thus a month passed, and then she was taken from the pasture to the barn, where very nice quarters were provided. A man kept her stall clean, and rubbed her down every day, after which a boy

put a very light saddle on, and rode her out, through fields and towns, along shady lanes, and broad, smooth roads. She greatly enjoyed these outings; she saw so many new and interesting things. At first the boy rode her very slowly, then he would gallop her, and after a couple of weeks of this kind of exercise, he would sometimes allow her to run for a short distance, as fast as she chose.

One day, instead of going over the usual route for exercise, the boy rode her out to a field where there was a broad, circular track, very smooth, and soft to her feet, and galloped her round the circle several times. This was repeated every day for several weeks, until one morning, when they went out earlier than usual, they found Mr. Harper already there. He gave some instructions to the boy, and then, taking a watch from his pocket, the same as he had used at Carson City, stood under the wire which was stretched over the track, while the boy rode her back a short distance, and then, turning her suddenly, urged her toward the wire at full speed. She felt very strong and supple, and dashed away under a strong pull on the bit. As she sped along, the boy gradually urged her till she was running as fast as she possibly could, and so continued till she had finished the circle to where Mr. Harper stood.

He rubbed her neck and seemed very pleased, as she came walking back to where he was, and said something to the boy, who took her back to the barn, and that was the last day that he rode her.

Her stall was kept cleaner than ever before, and she had more attention. Another boy rode her out every day, but there was no more galloping, he just walked her round a few hours, and then returned her to the barn.

VIII.—THE DERBY—BLOOD AND BREEDING TELL.

The Kentucky Derby of 1871 has gone down to history as the most sensational and remarkable since the great classical race was inaugurated. Thousands of people had gathered at Lexington, from different parts of the Union, and many horses had been brought in which had been declared candidates for entry the year before; but, as the day for the race approached, the superiority

of six horses had become so evident that all others had been withdrawn. Charles Reed had brought Long Taw, the celebrated son of Longfellow, over from Tennessee. Hindoo was entered by Col. Bruce, of the Elmwood Stud; Spendthrift, by the Breckenridge Stud; Lorillard Bros., of New York, were represented by Bonnie Scotland, while John Harper had two entries, Luke Blackburn, a horse which as yet had not been beaten, and Kentucky Belle.

At one o'clock, on Wednesday, June 7, 1871, a great concourse of people began to pour into the enclosure, near Lexington, where the Derby was to be run. Merchants, tradesmen, breeders, planters, and men without occupations, all seemed imbued with the same enthusiasm, for, to be born in Kentucky was to love horses, and the Derby was the event which decided the equine hero that should be referred to as king for the ensuing year.

No less celebrated for handsome women than for good horses, the beauty and chivalry of the state were assembled in the grand stand which presented an animating appearance, for not only Kentucky, but the entire South was represented, and the scene was an inspiring one. In the field were hundreds of carriages, filled with eager, enthusiastic people.

Boys distributed score cards among the crowd, while bookmakers cried the odds offered on the different horses. The people discussed the chances of each candidate, and backed their judgment recklessly with cash.

A rumor was circulated that Hindoo had developed great speed, in his trials, and he was made the favorite in the betting, with Luke Blackburn a close second. The Tennessee contingent backed Long Taw, without limit; while the New Yorkers, who seemed to have money to burn, were equally loyal to Bonnie Scotland.

The only horse which had no friends was Kentucky Belle. The breeding of the others was so well known that it needed no comment. The score card read, John Harper, Blue Grass Stud, Luke Blackburn, by Imported Leamington, Dam Hypathia, by Lexington. Kentucky Belle, breeding unknown.

Cheers greeted each candidate as he came from the paddock, Hindoo and Luke Blackburn receiving the greater applause. They

were both Kentucky horses, and Kentucky enthusiasm was there to maintain the prestige of the Blue Grass State against all comers.

Kentucky Belle was the last to appear, and as the mare walked past the grand stand, her head up, ears erect, and widely dilated nostrils, her velvety coat mirrored in the afternoon sun, and her magnificent proportions displayed, for the first time on a Kentucky race course, a momentary hush came over the multitude, then a great, spontaneous cheer went up, as the mare passed down the track.

Breeding, obscurity, all was for the moment forgotten, they only thought of the beauty of the horse before them, to a Kentuckian, (except his wife, daughter or sweetheart), the most beautiful object on earth.

It was noticed that John Harper's leading jockey, Murphy, was mounted on the mare, a fact which created no little comment and surprise. The course was oblong in form, and measured a mile around, but as the race was one and one-fourth miles, the horses went back a quarter of a mile from the outcome, to start. They were soon away, and presented a magnificent spectacle, as they dashed past the grand stand closely bunched together. At the end of the first half mile, Long Taw was running slightly in the lead, with Bonnie Scotland a very close second, the other horses were close up, with Kentucky Belle slightly in the rear.

As the horses swung into the last half mile of the race, Hindoo and Luke Blackburn had moved up, and were running on equal terms with the leaders. Gradually, they forged ahead, and the shouts from the assembly showed that Kentucky prestige was safe for another year.

Interest now centered in the struggle of the two favorites, and shouts of encouragement were heard from the supporters of each. But now an unexpected thing occurred! The horses were only a quarter of a mile from the wire, and were running neck and neck, when Luke Blackburn gradually fell back, greatly to the disappointment of his many admirers.

Another unexpected occurrence took place. Kentucky Belle had been running slightly in the rear, but now she passed Bonnie Scotland, passed Long Taw, passed Luke Blackburn, and was slow-

ly but surely gaining on Hindoo! The latter, apparently realizing the new danger, lengthened his stride, and responded nobly to the encouragement of his jockey, but to no purpose; he could not shake the mare off. He saw her at his saddle girth, then at his shoulder, then the two appeared to run on even terms for a moment, and the wire was passed. The great crowd was speechless. Was it a dead heat? But when the sign board was hung out, upon which was written, Kentucky Belle, first; Hindoo, second; Bonnie Scotland, third; time, 1:59½, the pent-up enthusiasm was given full vent. It was pronounced the greatest Derby ever run.

A few days later, in the issue of the *Courier Journal*, the following appeared:

The unprecedented result of the Derby, which was run last Wednesday, and in which Kentucky Belle, a mare of unknown breeding, beat the best horses in the state, in the classic event, is now explained. Among the spectators in the grand stand was John Marshall, who formerly lived with his father, near Lexington, and who moved with the family to California, in 1866. Old timers well remember Col. Marshall, and his mare Kentucky Belle, which won both the Oaks and Derby in 1860. When Mr. Marshall saw the mare on the track Wednesday, he was struck with her resemblance to the mare owned by his father, and by the further coincidence that she bore the same name. After the race, he called at the Blue Grass farm, and learned that Mr. Harper had bought the mare from one Ryan, of Carson, Nevada. Mr. Harper was delighted to learn that the mother of this colt was traded to Ryan by Col. Marshall, while on his way to California, and that before leaving Kentucky she was bred to the great Longfellow, which at that time belonged to Mr. Harper. Her mother was by Lexington, out of a mare by Stark. Thus the fact is again vindicated, that a descendant of Derby winners, whether born in the Blue Grass pastures of Kentucky, or the sage brush plains of Nevada, is a thoroughbred still. Good breeding, whether it be among horses or people, will manifest itself despite the efforts of mongrels, whether they be human or equine, to prevent it.

(THE END.)

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
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VII.—SOME FACTS OF CHEMISTRY AND PHYSIOLOGY.

It has been remarked in an earlier paper of this series that the nature of the mission of Joseph Smith made it unlikely that references to scientific matters, and much less to isolated scientific facts, obtainable by man by the proper methods of experiment, should be found in the writings of the Prophet. Nevertheless, in a revelation given March 8, 1833, statements are made that can now be connected with facts of science, not generally or not at all known, at the time the revelation was received:

“Inasmuch as any man drinketh wine or strong drink among you, it is not good, * * * strong drinks are not for the belly but for the washing of your bodies.”*

At the time this was written, many persons believed that the use of alcoholic drinks was injurious to human health; but more, especially among the uneducated classes, held quite the opposite opinion. Since that day, the question concerning the value of alcohol in any form has been greatly agitated, and much new light has been obtained. This is not the place to examine this famous controversy, but a few quotations from authoritative books, which are not controversial in their nature, will show the coincidence between the position of science, and the doctrine of Joseph Smith, in respect to this matter.

The *United States Dispensatory* (17th ed.) speaks of the medici-

**Doctrine and Covenants*, 89: 5, 7.

nal properties of alcohol as follows, "It is irritant even to the skin, and much more so to the delicate organs; hence, the various abdominal inflammations that are so frequent in habitual drunkards. A single dose of it, if large enough, may produce death. The nervous symptoms caused by alcohol show that it has a very powerful and direct influence upon the nerve-centers. The arterial pressure and the pulse-rate are both increased by moderate doses of alcohol, by a direct influence upon the heart itself. * * * Taken habitually in excess, alcohol produces the most deplorable results, and is a very common cause of fatal maladies."*

Dr. W. Gilman Thompson in his authoritative book on *Practical Dietetics*, speaking of the constant use of alcoholic beverages, says, "The use of alcohol in any shape is wholly unnecessary for the use of the human organism in health. * * * The lifelong use of alcohol in moderation does not necessarily shorten life or induce disease in some persons, while in others it undoubtedly produces gradual and permanent changes which tend to weaken vital organs so that the resistance of the body to disease is materially impaired. * * * Many persons should be particularly warned against the use of alcohol. * * * Although alcohol is such a strong force-producer and heat-generator, its effect in this direction is very soon counter-balanced by its stronger influence in lowering the general tone of the nervous system and in producing positive degeneration in the tissues."†

The recent newspaper statements that alcohol has been shown to be a food are based on a complete misunderstanding. The experiments demonstrated that alcohol is burned within the body—which is the simplest manner in which the body can rid itself of the alcohol.

No more authoritative opinions on this subject can be found than those contained in the two volumes from which quotations have been made—and the strongest opinions are not quoted. In spite of the isolated claims made for alcohol, the fact remains that the knowledge of the world indicates that alcohol is a poison to the human system; that it is not "for the belly." However, the

* Page 129, art., *Alcohol Ethylicum*.

† Pages 206, 207.

value of the external use of alcohol, for various purposes, has never been denied. In this matter, then, Joseph Smith is in perfect harmony with the latest results of science. It is strange that he, unlearned as he was, should have stated what is now known as truth, so clearly, simply yet emphatically, more than seventy years ago, before the main experiments on the effect of alcohol on the human organism had been made.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."*

Although tobacco has been used for several centuries by civilized man, the real cause of the effect which it has upon the human body was not understood until the early part of the last century. In 1809, a chemist separated from tobacco an active principle, in an impure state, some of the properties of which he observed. In 1828, two other chemists succeeded in isolating the same principle, in a pure condition, and found it to be a colorless, oily liquid, of which two to eight per cent is found in all tobacco. This substance has been called nicotine; later investigations have shown it to be one of the most active poisons known. Tobacco owes its activity entirely to this poison.†

The intensely poisonous nature of nicotine is illustrated by a number of cases on record. One drop placed on the tongue of a cat caused immediate prostration, and death in seventy-eight seconds. A smaller drop was placed on the tongue of another cat, which resulted in death after two minutes and a half. A third cat to which a similar quantity had been administered was dead after seventy-five seconds. A man who was accustomed to smoking took a chew of tobacco, and after a quarter of an hour accidentally swallowed the mass. An hour later he became unconscious and died. In another case, in which an ounce of tobacco had been swallowed, death resulted in seven hours. In still another case, one ounce of tobacco was boiled in water, and the solution drunk as a remedy for constipation. The patient died in three quarters of an hour.‡ These, and numerous other cases, illustrate the intensely

* *Doctrine and Covenants*, 89:8.

† Wormley, *Micro-chemistry of Poisons*, 2nd ed., pp. 434, 435.

‡ *Ibid*, pp. 436, 437.

poisonous nature of tobacco. The evil effects of the repeated use of small amounts of tobacco, in smoking or chewing, are also well understood.

It was in 1828, about five years before Joseph Smith's doctrine with respect to tobacco was given, that nicotine was obtained in a pure state, and many years later that chemists and physiologists learned to understand the dangerous nature of the tobacco poison. It does not seem probable that Joseph Smith had heard of the discovery of nicotine in 1833; the discovery was announced in a German scientific journal; and in those days of few newspapers, scientific news, even of public interest, were not made generally known as quickly as is the case today. In fact, Hyrum Smith, the brother of the Prophet, on May 29, 1842, delivered a sermon upon the Word of Wisdom in which he says, "Tobacco is a nauseous, stinking abominable thing;*" but nothing worse, thus basing his main objection to it on the revealed word of the Lord. Had Joseph and his associates been familiar with the isolation of nicotine and its properties, they would undoubtedly have mentioned it in sermons especially directed against the use of tobacco. In any case, at a time when it was but vaguely known that tobacco contained a poisonous principle, it would have been extremely hazardous for the reputation of an impostor to have claimed a revelation from God, stating distinctly the injurious effects of tobacco.

It should also be noted that Joseph Smith says that when tobacco is used for bruises and all sick cattle, it should be used with judgment and skill, thus impressing caution even in the external application of the herb. This is fully borne out by facts, for it has been found that "the external application of tobacco to abraded surfaces, and even to the healthy skin, has been attended with violent symptoms, and even death."†

In the matter of the chemistry and physiological action of tobacco, then, the Prophet, in 1833, was in full accord with the best knowledge of 1903. In the emphasis of his doctrine, he even anticipated the world of science.

"And again, hot drinks are not for the body or belly."‡

* *The Contributor*, vol. iv., p. 13; IMPROVEMENT ERA, Vol. 4, pp. 943-9.

† Wormley, *Micro-chemistry of Poisons*, p. 436.

‡ *Doctrine and Covenants*, 89: 9.

When this statement was made, in 1833, the meaning of the expression hot drinks was not clearly understood. Many believed that the only meaning of the above statement was that drinks that are hot enough to burn the mouth should not be used. Others, however, claimed for the doctrine a deeper meaning. To settle the difficulty, appeal was made to Joseph Smith who explained that tea, coffee and similar drinks were meant by the expression hot drinks. From that time on, the Church has taught that tea and coffee should not be used by mankind.*

In the year 1821, several chemists isolated from coffee a bitter principle, of peculiar properties, which was named caffein. In 1827, the same substance was found to occur in tea. Numerous analyses show that there are between one and two per cent of caffein in coffee, and between three and six percent in tea. Later investigations have shown that caffein belongs to the vegetable poisons, and that its poisonous action is very strong.

Among the medical properties of caffein are the following, "In doses of three to five grains, it produces a peculiar wakefulness—after a dose of twelve grains, it produced intense physical restlessness and mental anxiety. Upon the muscles it acts as a powerful poison—it is used in medicine as a brain and heart stimulant."† Fatal cases of poisoning are also on record.

Caffein is not in any sense a food, but, as a stimulant, must be classed with tobacco, opium and other similar substances. Owing to its action on the heart and the circulation, the body becomes heated, and in that sense a solution of caffein is a "hot drink." The use of tea and coffee in health is now generally condemned by the best informed persons in and out of the medical profession. Dr. W. Gilman Thompson says, "The continuance of the practice of drinking coffee to keep awake soon results in forming a coffee or tea habit, in which the individual becomes a slave to the beverage. * * * Muscular tremors are developed, with nervousness, anxiety, dread of impending evil, palpitation, heartburn, dyspepsia and insomnia. * * * It produces great irritability of the whole nerv-

* See *The Contributor*, vol. iv, p. 13; IMPROVEMENT ERA, vol. 4, pp. 943-9.

† *U. S. Dispensatory*, 17th ed., pp. 278 and 279.

ous system, and may even overexcite the mind."* While it is true that one cup of coffee or tea does not contain enough caffein to injure the system, yet the continual taking of these small doses results in a weakening of the whole system, that frequently leads to premature death.

Besides caffein, both tea and coffee contain an astringent known as tannic acid. In coffee this substance is present only in small quantity, but in tea from four to twelve per cent occurs. Tannic acid is the substance found in oak bark, and has the property of making animal tissues hard—that is, makes leather of them. The habitual tea drinker subjects the delicate lining of the stomach and intestines to the action of this powerful drug.

Without going into further details, it is readily seen that the teachings of Joseph Smith, in 1833, in relation to the value of tea and coffee in human drinks, harmonizes with the knowledge of to-day. Moreover, he was in advance, in the certainty of his expressions, of the scientists of his day. It is true that caffein had been found in coffee and tea a few years before the revelation of 1833, but the physiological action of the drug was not known until many years afterwards. Besides, as in the case of tobacco, the Church leaders in speaking against the use of tea and coffee did not mention the poisonous principle that had recently been discovered in them; thus revealing their ignorance of the matter.

"And again, * * * all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving."†

This doctrine, which seems self-evident now, also evidences the divine inspiration of the Prophet Joseph. At the time this revelation was given, food chemistry was not understood; and, in fact, it was not until about 1860, that the basis upon which rests our knowledge of food chemistry, was firmly established. We now know that every plant contains four great classes of compounds: mineral substances, fats, sugars and starches, and protein, or the flesh-forming elements. We further know that no plant can live

* *Practical Dietetics*, p. 199.

† *Doctrine and Covenants* 89: 10, 11.

and grow without containing these groups of nutrients. It is also well understood that these substances are necessary for the food of the animal body, and that animal tissues are, themselves, composed of these groups, though in different proportions. In short, it has long been an established fact of science that any plant that does not contain a poisonous principle, may by proper cooking be used as a food for man.

When Joseph Smith wrote, this was a daring suggestion to make, for there was absolutely no facts aside from popular experience, upon which to base the conclusion. The qualifying phrase, "all wholesome herbs," undoubtedly refers to classes of plants like coffee, tea, tobacco, etc., which contain some special principle injurious to the health.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or of famine."*

The breadth of this doctrine lies in the fact that it is not absolutely forbidden to eat meat, as in all probability a fanatic, guided by his own wisdom, might have done; yet it must be observed, the implication is clear that it is possible for man to live without meat. Vegetarianism had been taught and practiced long before the days of Joseph Smith; but there had been no direct, positive proof that plants contain all the substances necessary for the sustenance of life. As stated above, it is now known that every class of nutritive substance found in meat is also found in plants; and this is in full harmony with the implied meaning of Joseph Smith in the statement regarding the abstaining from meat.

"All grain is ordained for the use of man and of beasts, to be the staff of life. * * * All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."†

* *Doctrine and Covenants*, 89: 12, 13.

† *Ibid*, 89: 14, 16 and 17.

The first part of this teaching, that all grain can be used by man and beast, corresponds to the earlier statement that all wholesome plants may be used by man. The latter part respecting the best grain for certain classes of animals, is of a different nature and merits special consideration. As already mentioned, all plants and plant parts contain four great groups of nutritive substances. The relative proportions of these grains are different in different plants or plant parts. For instance, wheat contains 71.9 per cent of starch and sugar; corn, 70.2 per cent; oats, 59.7 per cent; rye, 72.5 per cent; and barley, 69.8 per cent. Wheat contains 11.9 per cent of protein or the flesh-forming elements; corn, 11.4 per cent; oats, 11.8 per cent; rye, 10.6 per cent; and barley 12.4 per cent.* It has further been demonstrated that a man or beast doing heavy work, requires a larger proportion of starch and sugar in his dietary than does one which has less work to do. Likewise, different classes of animals require different proportions of the various nutrients, not only through life but at the various periods of their lives. This principle has been recognized so fully that during the last thirty-five or forty years the attention of experimenters has been directed toward the elucidation of laws which would make known the best combinations of foods for the various classes of farm animals, as well as for man. It must also be remarked that recent discoveries in science are showing more deep-seated differences in the composition of grains, than those here mentioned, as also corresponding differences in various classes of animals. Science will soon throw more light on this subject, and in all probability will confirm the views of Joseph Smith, with respect to the grain best adapted to certain animals.

A thoughtful reading of the above quotation clearly shows that Joseph Smith recognized the fundamental truth of food chemistry; namely, that while all plants contain the elements necessary for animal growth, yet the proportions of these elements are so different as to make some plants better adapted than others to a certain class of animals. That the "Mormon" prophet should have enunciated this principle from twenty to thirty years

* *The Feeding of Animals*, Jordan, p. 424.

in advance of the scientific world, must excite wonder in the breast of any person, be he follower or opposer of Joseph Smith.

The discussion of the important statements made in section 89 of the book of *Doctrine and Covenants*, might be elaborated into a series of papers. The merest outline has been given here. The physiological teachings of the prophet concerning work, cleanliness and sleep, might also be considered with profit. The opportunity for such a discussion may possibly come later.

To summarize the contents of this paper: Joseph Smith clearly recognized and taught the physiological value of alcohol, tobacco, tea and coffee, at a time when scientific discoveries were just beginning to reveal the active principles of these commodities. The probability is that he knew nothing of what the world of science was doing in this direction, at the time the doctrine was taught. Joseph Smith clearly recognized and taught the fundamental truths of food chemistry, and the food relation of vegetable products to man, nearly a generation before scientists had arrived at the same doctrine. Whence came his knowledge?

(TO BE CONTINUED).

THE HOUSE OF THE WAY.

The ears of the people grow deaf and their eyes grow dim,
They hear not the voice of the prophet, that cometh from Him.
They lie in their sins and repent not, cruel, lustful and bold,
For salvation hold they as folly, their birthright is sold !
The light that illumines dark places is hid from their sight;
They know not the peace of the Spirit, all is darkness and night!
Pride that is humbled not, hold they fast, aye, pride of the blood,
That looketh with hate and mocking scorn, and spurneth the good.
False, yea, false as the broadway to hell, to the last broken breath,
Going down to the House of the Way, to the Chamber of Death.

—GEORGE E. BLAIR.

ADVENTURES OF A PIONEER.

EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

[The author of the following autobiographical sketch is one of the veterans of the Church who left New York for the west, on the famous ship *Brooklyn*, in 1846. He is a resident of the Hawaiian Islands, and notwithstanding his 83 years, was hale and hearty when, on solicitation of the ERA, through the kindness of Elder A. Milton Musser, he prepared and forwarded this sketch, in December, 1903. Though he has never visited Utah, he delights in reading the conference proceedings of the Church, and keeps closely in touch with the Latter-day Saints, who, as he remarks in his letter of transmission, "are striving for the physical and spiritual well-being of man, and who are endeavoring to make the waste places blossom, to set examples in temperance, and to train the physical, mental, moral and spiritual natures of men, in a way worthy of imitation, and that will surely eventually direct the attention of the world to the glory of Zion."

The letter of Elder A. M. Musser, introducing Elder Horner, speaks for itself. We believe that our readers will be interested as well as instructed in these adventures of a pioneer, embracing as they do the struggles and triumphs of a long and busy life. In 1898, Elder Horner published a book, in Honolulu, entitled, "*National Finance and Public Money*," containing a personal history of the author. The preface to this sketch is condensed and adapted from the introduction to the personal history, in that work.—*Editors*].

ELDER MUSSER'S LETTER OF INTRODUCTION.

SALT LAKE CITY, UTAH, March 31, 1904.

EDITORS IMPROVEMENT ERA:—In reference to the munificent gift made by Elder John M. Horner to the forty stranded missionaries at San Francisco, in the winter of 1852-3, when *en route* to

the fields assigned them, I will give you some details which may be of interest to your numerous readers.

At a special general conference of the Church, convened in this city, August, 1852, there were over one hundred elders called on missions to the United States, Canada, Europe, the Orient, etc. All were counseled to travel without purse or scrip. Out of the total number, forty were deputed to go to China, Siam, Hindooostan, Australia, the Hawaiian Islands, and South America. On reaching San Francisco, *via* San Pedro, the elders were practically stranded. The oceans lay between us and our destinations. Transportation was the great desideratum. We vainly tried to raise the necessary funds in the chief city of the Golden State. At this time, Elder John M. Horner, who was one of the ship *Brooklyn* emigrants from Nauvoo, who was living at San Jose, came promptly to our relief. He sent us word to ascertain what the cost of transportation would be to our several fields of labor, and that he would soon meet with us. We learned that the elders destined for China needed \$1,000; for Siam, \$1,200; for Hindooostan, \$1,800; for Australia, \$1,250; and for Hawaii, \$1,000; total, \$6,250. Of this sum, the elders had collected \$750. The balance, *viz.*, \$5,500, Brother Horner voluntarily furnished us, and we all were soon sailing for our respective destinations, gratefully and prayerfully thanking the Lord and his big-hearted servant, Elder John M. Horner, for the beneficent endowment.

In my lectures before the Saints, on the subject of my having circumscribed the earth, without purse or scrip, 1852-1857, it always gives me very great pleasure to refer to this grand offering made in the interest of the forty elders, over half a century ago.

Respectfully, etc.

A. MILTON MUSSER.

Ex-Missionary to Hindooostan.

PREFACE.

There are doubtless cases of hopeless despondency; but there should not be among young men who possess the wealth of youth,

health, strength and education—qualifications which, coupled with energy and honesty, should make a man more valuable to his country than his physical weight in gold. To counteract this feeling of despondency in some young men, I once thought of writing and pointing to the acts of noted Americans, who have risen to distinction, as examples to pattern after. I further thought, however, that it would be unwise to speak of Webster, Lincoln, Grant and Sherman who attained eminence as soldiers; or of Astor, Gould, Vanderbilt, Child and others, who reached the heights as money-getters, because in these cases there were unusual and rare opportunities coupled with their excellent and sterling qualities, which made them eminent. Then I concluded to refer to another and more numerous class of successful men who raised themselves from poverty to wealth and influence, by sheer force of brain, brawn, and honest industry. To this, almost any ordinary American boy, having health and being thrifty, may attain, by pursuing a studious, diligent, honest, and straight-forward course. I knew many such men; but in looking for an example, I was not satisfied as to whom to refer to by name. A friend of mine, not thinking of my modesty, suggested: "Take yourself; you know more about him than any one else." After some reflection, I reluctantly consented, and said, "All right." So, I pen this:

I.—EARLY LIFE AND MISSIONS.

I was born on a New Jersey farm, in Monmouth county, June 15, 1821. There I continued to live until the end of my twenty-first year, when I was expected to shift for myself. I was without money, and had only small business experience. I had good health, however, and was industrious and ambitious. These qualifications impelled me to strive to be the best workman on the farm, to run faster, and jump further, than anyone else; to be the best ball-player, and to always strive to be at the head of my classes at school. I did not always succeed, but was awarded a premium, by my teacher, for "trying harder to learn than any other scholar in school."

My star of hope arose early, promising me many things, as well as time to acquire them. My youthful hopes of earthly

wealth have been more than realized. I never thought myself a pauper, or a dependent upon father or friends. I fully realized that I must rely upon myself and the Great Father for success, that I must take my chances among thirty million others, and await my opportunity.

Industry, honesty, and perseverance, were my guiding stars to success. I found them in demand everywhere I went. I had never thought of success coming to me from other sources; it never did. After becoming my own boss, which all young men were supposed to be in New Jersey at the age of 21, nothing better presenting itself, I hired to a farmer to work during the summer and fall, for nine dollars per month, with board and washing. In the winter, I taught a district school. Thus passed my twenty-second year, as happy a year as has ever fallen to my lot to enjoy. I was just as content working for thirty-five cents per day, as I was in after years, when my time for overseeing my business netted me seventy-five dollars per day,—or when my net income exceeded sixty thousand dollars per year.

During the previous three or four years, I had been wrought up over the subject of religion. The Methodists were the most persistent, in my neighborhood, and my preference was for them. In these days came ministers of a new sect, calling themselves Latter-day Saints, with a new revelation, preaching the gospel of the New Testament, with its gifts and blessings. It attracted much attention; people listened, and some obeyed, thereby enjoying the promised blessings. Members of the Methodist, Baptist, and Presbyterian faith, as well as non-professors, began to join them. Among the latter class were my father, mother and sisters. I was the first of the family to obey, being baptized by Erastus Snow, in the Layawa Creek, on the second day of August, 1840. In the spring of 1843, I went up to Nauvoo. Here I was introduced to and shook hands with the Prophet Joseph Smith. I stopped in Nauvoo during the summer, and was one of the four men who laid the brick in David Yearsley's three-story house, and in the Masonic brick lodge, under guidance of Brother George Woodward, who was one of the four.

Mixing mortar, handling the trowel, the square, the saw, the plane, etc., was new work for me, but, as in the case of using farm

tools, I found it a great help in after years; not only in the days of my poverty, when I did all my own work, but later, this knowing how to handle tools and do things enabled me to build up and superintend the comparatively large business I afterwards controlled.

In viewing my strenuous, eventful, and comparatively long and busy life, the wise counsel of our present president of the Church and the twelve apostles, given to the young men to learn mechanical trades, as well as book knowledge and book theories, etc., strikes me with great force, and I believe that every young man heeding this counsel will double, and perhaps treble, his value in the world. Not less wise is the move now being made in some of the Church Schools to instruct their students in manual and domestic, as well as brain, labors. We are taught that man has at least four natures: mental, moral, spiritual and physical; and, of course, if only one or two of his natures are schooled, he is not a fully developed man.

But to proceed. There being no labor to be had in Nauvoo, in the fall I went home to the school which I had left, and in the following spring, I returned to Nauvoo, where, at the suggestion of Brigham Young given at a meeting of the Seventies, my name was placed upon their books as one of their number. Things were exciting in Nauvoo in those days. The Laws, Fosters, Higbees and other apostates and enemies, were doing all the injury they could to the Church, and apparently were seeking the life of the Prophet.

About this time, a convention was called for the purpose of making a nomination of some one for President of the United States. The Prophet was unanimously chosen, and many delegates were appointed to electioneer in a number of the states, to endeavor to elect the Prophet president. I was sent back to New Jersey; I ordered a thousand or so of the Prophet's "Views of the Powers and Policies of the Government of the United States," printed, and took these with me. One night while speaking to a full house of attentive listeners, I invited all to speak who wished to, at the close of my lecture. One gentleman got up and said: "I have one reason to give why Joseph Smith can never be President of the United States; my paper, which I received from Philadelphia

this afternoon, says that he was murdered in Carthage jail, on June 27th." Silence reigned; the gathering quietly dispersed; but the grief and sadness of this heart was beyond the power of man to estimate.

The Prophet's martyrdom ended our political campaign. It was a severe shock to us. But we kept up our branch meetings, myself and other elders taking short missions into the northern part of New Jersey, and into eastern Pennsylvania, holding wood-meetings, preaching in school houses, etc., for one year or so thereafter, in the meantime reading the Nauvoo papers eagerly. Finally word came that the Saints were going to leave Nauvoo for California, then a province of Mexico, and counsel was given to the eastern Saints to charter a ship and go around the Horn to California. Ship *Brooklyn* was chartered, and, with two hundred and sixty eight Saints, including their children, I left New York in February, 1846, for California, by the way of Cape Horn. We stopped at Juan Fernandez Island, and at the Sandwich Islands, finally reaching California in about six months.

(TO BE CONTINUED).

MAN'S INSIGNIFICANCE.

While sojourning in Wasatch, for a short time one summer, and contemplating the immense mountains of granite surrounding that resort—sufficient to build a thousand temples as large as our own—the greatness of the Creator of such monuments led me to indite the following lines:

How small and insignificant is man
When we begin God's handiwork to scan!
Beside these towering peaks of solid stone,
Man is a pygmy, most too small to own;
And yet, not so; for every one has place,
No matter where he's born or of what race.

In ages long since past, ere man was made,
God spake, and all the elements obeyed;
These giant peaks, that pierce the heaven's blue,
Obeyed the call, and upward came to view.
For ages, as a monument they've stood
Of God's creative hand and Fatherhood.

O man, why doubt, or say there is no God,
When all around, from mountain peak to sod,
His all-creative handiwork is shown,
In plant and flow'r and tree and massive stone?
The very air we breathe proclaims he lives,
And life and strength to every being gives.

While here upon these massive peaks I gaze,
My mind in wonder seems almost ablaze;
Too vast the theme for mortal man it seems,
For while one looks, he wonders if he dreams;
With works of man, there's nothing to compare—
Man's greatest works seem bubbles in the air.

O God, my littleness compared with thee,
Doth seem a moment to eternity;
Thy boundless grace I now begin to sense;
I realize thy great Omnipotence.
Guide me through life, and may I humble be,
That I may dwell with thee eternally!

D. R. LYON, Salt Lake City, President of the
20th Ward Y. M. M. I. A., in the *Index*.

IN THE WHIRLPOOL.

BY ALICE K. SMITH.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Much heartache, misery and woe could be avoided if the youth of Zion could be persuaded, or otherwise induced, to keep this one commandment. But we are given our free agency in this school of life. We can obey or disobey; we can study, and learn our lessons, or we can spend our days in idleness. But there is one thing absolutely certain: we shall all have to take our examination. We cannot escape this, we cannot play truant, nor copy from our classmate, and pass our examination in that way. We will have to answer the call and stand before that great and allwise Judge to give an account of the way we have spent our lives. While here, our parents cannot save us, nor can they learn our lessons of duty for us; we must learn them for ourselves. If we fail to pass in our examination, we alone shall be held responsible for the failure. We must work out our own problems, no others can do it for us.

There are certain duties and obligations devolving upon parents toward their children, which if they neglect, and their children do wrong in consequence of such neglect, the parents will be held accountable. As revealed in the law of God:

And inasmuch as parents have children in Zion or any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents: For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants, section 68).

We understand from the above that if parents neglect to impress upon the minds and hearts of their children a knowledge of right and wrong, and truth and error, or fail to teach them clearly and understandingly the principles of faith, repentance and baptism, and their children grow up in ignorance of their duties, transgressing the laws of God, then the parents are responsible for that sin. This responsibility may perhaps rest with greater weight upon the mother than the father; she has the greater influence over her children during their infancy and childhood, which period of their life is the most critical, because they then are most responsive to and receptive of good impressions which endure through their whole lives.

Some of the best women have had wayward and ungovernable children who have wrung their mothers' hearts by their disobedience and wrong doings, and brought them down to an untimely grave. It seems to me that a son who, by his wickedness, would crush the hopes and break the heart of a loving mother, and thus bring her down to a premature grave, should be classed with the coldest-blooded, most cruel murderers in all the world. How lightly do such sons seem to value the life of a kind and loving mother, and how little they appreciate her affections, or esteem the value of the life-long sacrifices she has made for them.

Who will love us as a mother does? Who will suffer, work and toil, and deprive herself of every comfort, in order that we may be cared for? No one like mother. And no one can feel or exercise the patient devotion and endurance toward an erring child that mother does. Think of the many days of weary toil, the years of unselfish love she gives us. Then let us ask ourselves if we can do too much for mother. Obedience is a debt as well as a duty that we owe her, and it is in the power of all to pay at least that debt. There is no greater joy than the human heart is capable of experiencing than that which comes to the true mother when her babies, whom she has looked upon as blessings from God, are grown to manhood and womanhood, and

are good and true, obedient to the laws of God. Does she remember any sacrifice, any suffering, toil or hardship? No; all is forgotten; she is paid a hundred fold. Her children are faithful and true, and should she be called hence, she can go to sleep in peace, for she knows that they will join her by and by, and they will be associated together forever in the mansions above:

Oh, there is an enduring tenderness in the love of a mother for her son that transcends all other affections of the heart, it is neither to be chilled by selfishness nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitudo. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity. And if misfortune overtakes him, he will be the dearer to her from misfortune. And if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace. And if all the world besides cast him off, she will be all the world to him.

We do not doubt for one moment that God knew what he was doing when he implanted in the heart of woman that undying love for her children. From the time the young woman takes upon herself the sacred obligations of wife and mother, until she closes her eyes in the last sleep of death, "though it should be four score years and ten," she can never remove from her heart that yearning for her children, which God implanted there. Their joys, their sorrows, are hers, and the greatest anguish she is capable of suffering is that which comes to her with the knowledge that her son, through his disobedience and sinful life, has cut himself off forever from the association with his loved ones.

How terrible must be the agony and despair of the mother when she hears that her son is a murderer, that he has taken the life of a fellow being, that he is a prisoner in a dungeon, and in all probability will be sentenced to death. And she must live to hear that he is executed, hung on the scaffold, or shot to death, and sent back to the great, just Judge with the brand of Cain upon his brow. Surely the light has gone out of her life. The sun-rays of peace may never shine in her soul again. And yet, if it were in her power, even now she would gladly remove from him all sorrow or pain, she would relieve him from all remorse, and make peaceful and calm the last terrible moments of her boy's life.

There is no end to her love, and now that all the world has cast him off, he is still all the world to her.

It is doubtless far better for the disobedient, reckless son, injured to sinful life, to be cut down in his youth, while he has yet a spark of conscience left, and may be brought to remember once more his mother, love and home. If permitted to live and continue in sin, it will eventually sear his conscience, and crush out of his heart love for her who bore him into the world, and end at last his miserable life in an ignominious death.

The murderer claims that he abhorred the course he was taking, that his very soul and being would cry out against such a life, but he was hurried on and on. It is well that the law of God and justice demands a life for a life, thereby offering the murderer an opportunity to make atonement for the awful crime of which he is guilty. He has confessed his crime of murder and other misdeeds, unburdening his conscience as best he can, fearing that he will be required to give his life for those he has taken. Although he now sees the terrible results of disobedience, what will it avail him? It is too late to retrace his misguided steps, and he can only give out his sad warning to other wayward boys, with whom he pleads to take warning by his own crimes and consequent misfortunes. Although but little confidence can be placed in the genuineness of his professed repentance, and it is altogether probable that had he not been caught, and his guilt proved, he would have gone on in his course of crime. Yet, coming though it may from enforced repentance and confession, his warning is none the less worthy of acceptance, and should be followed by every erring boy. If what he tells us be true, the keenest anguish he suffers today is from the thought or knowledge of his mother. Had he been a waif cast upon the streets, with no remembrance of home or mother, he would suffer less, and we would pity him more. If he could only shut out the remembrance of his childhood days, blot out the picture that is stamped upon his heart of home and mother, and could be convinced beyond a doubt that death meant death to the soul as well as to the body, he could shout for joy, he could "eat, drink, and be merry, and to-morrow die." But though his body be sunk to the depth of the sea, or cremated, and his ashes scattered to the four winds, still

he will stand before that great and allwise Judge, and there give an account of the deeds of sin and crime he has committed here in this school of life. Perhaps it is not in the power of man to convince him today that there is no God. There is a spark within us that tells us that God lives. We may talk of our doubts all we please, while in health and prosperity, but let calamities befall us, let sickness and death stare us in the face, and see how quickly we will call to him with all our hearts and souls!

We hear of strong men who have laughed at the idea of a God; yet, when sickness came, and death stared them in the face, they have wept and prayed like little children. "There is something in sickness that breaks down the pride of manhood, that softens the heart, and brings it back to the feelings of infancy." I believe that when death comes, a knowledge comes with it, if it has never come before, that it is only the body that is dying, that the soul will go on to meet its Maker.

Longfellow has said, and how truly:

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

There is no death to the soul. The soul is the spark of deity that will live on throughout the countless ages of eternity. This life, this school here, where we are all taking the preparatory course, is only a moment compared to the great beyond. But it is so necessary that we learn our lessons well while we are here.

We do not hold a murderer up as a hero, nor do we wish to add to the notoriety of the infamous crime he is capable of committing, nor do we approve of men, much less women, crowding the court rooms, the steps, and the gates, to get a glimpse of the unfortunate and miserable sinners. And we discourage with all the influence we possess the sentimental, foolish girl, who will write notes of sympathy to such. It would be well for her to use her time and thoughts on a better subject. The murderer is beyond our reach, we can do nothing for him. We need not recommend that the judge be merciful, for in doing his duty, he will pronounce

upon him the sentence of death. We can only commend him to the mercy of God, who we know is far more merciful than man. But we take him as an example, for we see in his case the terrible consequences of disobedience. And that young man, no matter who he may be, who is in the habit of roaming the streets at late hours of the night; who spends his time on the corners, loafing and smoking, telling low and obscene stories; who enters the pool rooms, the gambling dens; who goes to the saloon and lifts to his lips drink that will inflame his brain and sear his conscience, is in danger of the murderer's doom. He is in the maelstrom that Satan governs and controls, and unless the prayers and pleadings of his parents and loved ones touch his heart, or some power lift him from the stream, he will go down in the whirlpool! Then his heart and soul may cry out against the life he is leading, but his strength and manhood are gone, he has grown dizzy with the whirl, and is too weak and powerless to shake off the shackles of sin and vice. And when death comes to him, it will bring with it a full realization of all that he has lost; the unfulfilled yearnings and desires of his soul; banishment from the presence of God; separation forever from his loved ones; to be down here when he might have been up there! This is the lake of brimstone, the fire that continually burns and never consumes; and he who sins against light and knowledge, who has been blessed with a loving mother who has taught him the laws and principles of the gospel, his sorrow and remorse will be far greater than one who has not been so blessed.

Therefore, we raise our voice with the yearning and pleading of a mother's love to our boys, the youth of Zion, who were born under the new and everlasting covenant. They should all be prepared to go forth to the nations of the earth and proclaim the glad tidings of great joy that we have received, and warn others who have not been so blessed of the snares and pitfalls that Satan has prepared for the children of men. But how sad to know that there are among our own people occasionally boys who have had good mothers, who are descendants of grand and noble fathers; yet, through their disobedience, their minds have become darkened, and they blaspheme the name of God, they smoke and drink, and it is known that they enter dens of infamy. Would to

heaven we had the power to reach them, before it is too late. They are some mothers' boys. Some mothers' hearts are breaking!

THE SEASONS.

(For the Improvement Era)

BY T. E. CURTIS, SALT LAKE CITY.

What wonder, out of yon ravine,
Old Sol climbs earlier to the scene,
And lingers, at the close of day,
A little e're he slips away.
See! Beauty's self, all blushing, hails
Him from our fragrant mountain vales.

How can we frown the hours away,
When so much glory fills the day?
When the dumb flocks, and streams that run,
Make merry in the glad Spring sun;
When nature climbs the April hills
And starts the music in the rills;
And bids the morn to manumise
The benedictions of the skies—
Fair nature which we love to see
In all her versatility?

We love her, spite her frown, to find
A purpose hidden just behind;
We love her in her every mood—
The winter's chill, the flow'ring wood—
In every passion born to rule,
Our universe is beautiful.

Whether against the sky is writ
Her war or peace, what matters it?
In every calm or storm, we see
The workmanship of Deity—
That God who tunes the sacred lyre,
And tempers every poet's fire,

Who gives in every whirlwind's course
A blessing to our universe.

With what just wonder we behold
His works, so full and manifold,
The Springs to blush, the Autumn's brown—
The Indian Summer suns go down—
The adverse elements, the strife—
This working of the whirlwind life—
The suns in northern circles rise,
And slope down to the southern skies,
Ever scattering as they go
The rose, the red leaf, and the snow!

The calm, the storm, the mystery,—
All this wild versatility
That crowds into a single year—
Make full and glorify our sphere;
All help to build, each in its course,
The great soul of our universe.

'Tis true of man, whose destiny
Through seasons of adversity
Is laid, there's nothing wrought in vain;
Out of our loss shall grow our gain;
The brightest stars are those that light
The firmament in darkest night,
The sweetest, rarest flowers are born
To blush upon the crag and thorn,
The stones we climb, our pathway through,
Exalt us to a broader view;
The paths which whirlwinds seldom beat
Are dangerous for our erring feet;
The storms that sweep across the land,
Teach us to build the towers that stand.

We're students in this mortal state:
The lowering cloud, the frown of fate,
The woes that come, the joys that go,
Are grades in our great school below.
We're here to meet and master these:
Then—happy thought--eternities!

A POLITICAL PROPHECY.

BY MOSIAH HALL, B. S., D. B., PH. M., PROFESSOR OF EDUCATION,
BRIGHAM YOUNG COLLEGE, LOGAN, UTAH.

What is the central fact of our civilization, and towards what is it tending? The attempt to discover the direction of the stream of time, and to see even dimly the shore towards which it is carrying us, is a task worthy of a mighty mind. We cannot hope to accomplish it satisfactorily, but will be content if sympathetic thought shall be led in that direction.

The fruit of the future is wrapped in the seeds of the present, and the seeds now being sown trace their life-forces to the plants that bloomed in the past. Nothing is isolated; everything is related. Things seem single and separate, because our knowledge is not sufficient to see the deep-seated relationship. The future cannot be foretold without knowing the present, and the present cannot be understood without a knowledge of the past.

Our question, therefore, compels us to ask the past for its central fact—that upon which all other facts depended, and which determined largely the thought, the conduct, and the degree of its civilization.

No great knowledge of ancient history is required to learn that in those days the majority of mankind were ignorant and superstitious, and were utterly subservient to a few who had slight regard for the life or liberty of their subjects. Property was never safe; wives and children were commonly carried off as slaves. Pillage, fire and bloodshed were the rule, and law, order and peace the exception. Human life was held in low esteem; even down to modern times, the death penalty was inflicted for

the most trivial offenses. Religion, too, shared the universal savagery. With the exception of the chosen people, who turned to Jehovah from the worship of Baal and Ashtoreth, the whole world practiced idolatry. The rites and ceremonies connected with this worship were unspeakably abominable. The sacrifice of babes to the fire god, Molech, and the offering each year to the Aztec gods of a hundred thousand human hearts torn from living victims, are examples of this unholy practice. A person living in our peaceful, lawful times cannot realize the real conditions then existing. His experience is not adequate to grasp their meaning. But enough has been said to indicate the general nature of the time. What was its central fact or characteristic? There can be but one answer: Absolutism, or, if the term is preferred, despotism, characterized the period. The despot held absolute power over his subjects, and they had no rights, privileges or blessings that were not derived from him.

Absolutism, however, could not exist long in this extreme form for the reason that its own defects would arouse an opposition that would tend to modify its harshness. Besides, no single principle can live alone—an opposing principle is necessary to its existence. A despotism could hardly have that name, if there were no struggle towards freedom which it was suppressing. Hence, from the time of the most ancient despotisms, an opposite spirit existed. Nothing is more interesting, historically, than to trace the growth of this opposition. Its beginning was slight, scarcely perceptible, but it has been gaining strength with the passing of the years. We shall note a few of the high places it touched on its journey down the ages.

When Socrates broke away from the traditional guessing methods of the past, and taught men the value of thought, and how each individual might attain to it, he struck ignorance a blow, from which that champion of despotism never recovered. When the divine Plato took men by the hand, and led them from the earth into the real heaven of ideals, men lost forever some of their brutality and spiritual slavery. When Aristotle, the world's greatest scholar, appeared, and gave to man his first psychology, laid down the laws of thought, taught the four causes of things, and propounded the great principle of progression, the power of

despotism was forever weakened. The contribution of this great scholar to the cause of humanity is excelled only by that of the Great Teacher himself. Men must forget Aristotle in order to again become savage.

Greece, taking advantage of her opportunities, and profiting by her great teachers, became the centre of the world, and developed a civilization that was the glory of the ancient world, and a pattern to all succeeding ages. In Athens, opposition to despotism and ignorance reached its zenith. Where before the despot ruled supreme, the individual was exalted. An ideal of the development of man for his own sake, not for the benefit of a tyrant or the state, appeared for the first time in the world's history. Symmetry, proportion, nothing in excess, individual worth and harmonious development, were the great ideals of this period. For nearly fifty years, during the age of Pericles, there was established in Athens the world's first democracy. Here every free Athenian had equal rights with his neighbor, and freedom and intelligence burst forth like a great star to light men into a happier and brighter day. But the world was not ready for this tremendous change. It came too suddenly, and was too good to last. Besides, during this period, a large majority of the population in Athens were slaves, and it could not be expected that freedom and slavery would continue on these terms. Therefore, the brilliancy was short lived. It was like a meteor that flashes for a moment across the sky, and then disappears, leaving behind a great memory, and a boundless hope.

Rome also contributed something towards the emancipation of men. The long struggle between the plebeian and patrician aroused men to a consciousness of individual rights as opposed to the monopoly of privileges by the rich and well born. The final triumph of the plebeian was a victory for the whole human race. Rome's leniency to her conquered subjects, and the many privileges granted them, assisted also in the growth towards freedom. The gods of conquered nations were allowed a place in the Pantheon at Rome, by the side of the Roman deities, and it was not long until the practical Roman saw that the gods of one nation were as good as those of another. Soon it became evident that none of the gods were infallible, and a slow but certain skepticism arose that

paved the way for the coming of a new religion—the religion of the Son of Man.

The time was propitious for the introduction of this gospel of humanity. And what were the ideals of this eternal religion which was destined to shatter the gods of heathenism, and to set up standards of moral, political, and religious excellence that would satisfy the cravings of mankind? Briefly, we may enumerate them as follows:

1. Belief in a personal God, the common Father of all.
2. Belief in Christ as the Son of God, and the Redeemer of mankind.
3. A resurrection and glorious eternal life to replace the want of hope in a hereafter, and as a substitute for the gloomy hades and sheol of the ancients.
4. Love, the central principle of all conduct and action.
5. Freedom of will. Man has the power to choose either good or evil, but will be rewarded or punished according to his choice.
6. The equality of all men. The soul of one man is just as precious as that of another in the sight of God. Neither birth nor wealth, nor any other condition of life, makes one man better than another. His superiority depends upon his good works, and on the extent to which he develops his powers.

How impossible to state the value of these ideals to the future progress of mankind! What a vast hope stirred the hearts of men when their faith accepted God as the common Father of all, who held them equal in his sight, and was solicitous for their welfare! To the slave, and to the downtrodden and unfortunate of the earth, what a solace was the doctrine of humanity: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Mat. 11: 28-30).

Under the influence of such teachings, the fierceness of men should melt to gentleness, their hate, to love. The universal brotherhood which the gospel proclaims should abolish slavery, destroy castes, sweep despotism from the earth, and establish governments founded upon freedom and equality. True, these ideals were slow to take possession of the hearts of men. They

were so different from what the world had thought and practiced. The heavy weight of tradition, deep seated superstition, and firmly intrenched despotism were capable of waging a long warfare with the new doctrine. Peace, good will and love, seemed weak instruments to oppose power, pride and hate.

Not brutal strength, but moral courage was the characteristic of the early Christian. Faith in his religion, and confidence in the reward he would receive after death, gave him the strength to go to his martyrdom with a smile upon his lips. And what a conflict! On one side the unresisting Christian clothed in the armor of faith, on the other, the iron arm of the whole world. Cast into the amphitheatre, to be torn to pieces by wild beasts, crucified with head downwards, covered with tar and turpentine and burned for torches in the garden of Nero, the Christian had to seek safety in the Catacombs of the earth, like a timid animal that hides in its burrow from its fierce pursuer. This savagery could not last forever. After some hundreds of thousands had sealed their testimony with their blood, the brutal lust was satisfied. The winter of unbelief melted under the sun of righteousness, and the Roman became Christian.

But the Roman was so saturated with tradition and superstition that he could neither grasp nor practice the self-renunciation required by the new religion. He succeeded, however, in corrupting it, and he was largely instrumental in bringing about the apostasy of the early church.

Soon after the downfall of Rome, and the consequent reign of anarchy, the world forgot her troubles, and sank into a deep sleep. During this long night but few stars lit the prevailing darkness.

Then came the awakening—the renaissance. The memory of the mighty ideals persisted, in perverted form, it is true, but with vitality sufficient to start our modern civilization. The worth and dignity of the individual survived, and the fact was realized that progress depends upon individual initiative, not upon the decrees of the state.

Men began to think for themselves, and science was born. Necessity demanded a better way of doing things, so invention came into existence. Explorations followed, new worlds were discovered, and commerce was created. Quicker means of exchang-

ing thought and communicating knowledge were called for, and printing answered the summons. Freedom of thought, freedom of belief, and freedom in government, equality of privileges, and the recognition of individual worth, were the great ideals entering into human consciousness.

Despotism, it is true, struggled mightily, but his victories were few, and his strength was failing fast.

Shameful to relate, religion, when freed from persecution, forgot the furnace through which she had passed, and, uniting with despotism, began to persecute others. Every discovery made by science which seemed to conflict with religion was fiercely opposed, and its advocates made to recant or suffer death. Not content with this, religion added bigotry and fanaticism to her cruelty, and, turning upon herself, rent and tortured her own body until it broke into struggling creeds and factions.

These fought each other with a fury inconceivable, and then was re-enacted the horrors of the early Christian age, but with this difference, it was Christian who fought Christian. Rivers again ran crimson to the sea; their current swelled with the blood of martyrs to science and freedom. How few of us realize that our bark of civilization rides upon a sea of blood! Progress, however, could not be held back, and at length all enemies were overcome, religion ceased to persecute and kill, and our present civilization, imperfect but magnificent, was inaugurated.

What is the central fact or characteristic of this civilization? In other words, what is it that has waged the successful battle against despotism? The answer is, *individualism*. The present is the outcome of the struggle of the individual towards freedom and light. Individualism furnishes our thoughts and ideals with their motive power. The air we breathe is charged with it, and our babes are born with it in their hearts and mouths. Truly the earth and the heavens were made for man, and "he is monarch of all he surveys." It has been suggested that the present is the golden age of which the prophets dreamed, and that the martyrs to freedom and truth are looking down upon us with smiles of satisfaction.

But, hold! While we admit that individualism is glorious, and that its charms have taken us captive, we must not too hastily conclude that it is perfect. We do rejoice in the freedom, and in

the equality of privileges that we possess. We willingly concede the almost transcendent value of our scientific achievements. We give all praise to our free schools, and to our intellectual attainments. We admire the kinder and more charitable feeling that exists. But, granting all this and much more, for no pen can tell, no voice proclaim, the complete story of our civilization, is there not, underneath it all, a still small voice that tells us that things are not what we wish they were? In our own nation, particularly, freedom and equality seem to have reached their zenith. Yet how many people are free? How many are equal? To what extent do the people make the laws and govern themselves? Have injustice, immorality, and irreligion, been banished, or do they still exist among us?

Let us recall the statement made at the beginning of our discussion to the effect that no principle can exist alone, that something opposed to it is essential to its existence. "For it must needs be, that there is an opposition in all things."—II Nephi, 2: 11. "For it must needs be that offenses come."—Matt. 18: 7. Is the undercurrent of discontent merely a natural and necessary opposition? We hope not, for the cause of our dissatisfaction seems too real to be a negative principle. Who, for instance, is pleased with the conditions that prevail regarding crime, selfishness, and poverty? The evils existing are not the necessary opposites to individualism. Socialism is the opposite to individualism. It began its steady advance some time before the latter reached its climax, but the deep-seated cause of the evils now existing can in no way be attributed to the rise of socialism. What then is the cause? We do not know that it is within the power of man to fully answer the question. We will offer but two suggestions toward its solution. First, much of the evil is the heritage of the past. The persistence of custom and habit, and the marvelous influence of heredity, are responsible for much of it. Second, individualism itself is the cause of some of it. "But," you will say, "after the extravagant praise accorded individualism, how can you hold it to be a source of evil?" We justify the charge from the fact that a good principle pushed to an extreme becomes evil. There is a certain line across which nothing can pass without changing its nature. Individualism appears to be near that line.

(TO BE CONTINUED).

TALKS TO YOUNG MEN.

VII.—OUR GOAL.

Some have complained that in these talks the writers are a little worldly, and that the ethics of success held out to be followed lead rather to intellectual achievement, to every-day, material progress, advancement and prosperity, than to that spiritual development which ends in complete resignation to the will of the Father, and in the contentment born of the broad knowledge that all things perish save the good that is done to others. That may be true, but I think there is splendid justification in young people striving for educational superiority, for worldly prosperity, for material success. Why? Because without knowledge and wealth, one's chance for doing good is very limited. The thing to be avoided is to make the intellectual and material things the end of existence instead of making them essential means for the grand end—the obtaining of spiritual salvation, eternal life and glory. But without mental and material success, one is often hampered in spiritual progress.

The great striving, then, of our young men should be to seek worldly progress, not for its own value, but to make it a means, a lever for spiritual advancement. But let them avoid falling so in love with their worldly achievements that they shall overshadow and swallow up the more precious end of existence. How shall this be done? Let both ends be held in view from childhood to age. Let the temporal needs clasp hands with spiritual necessities, in your life. Let these be your guide on the right, and those your stay upon the left. You cannot neglect your temporal being without injury to your spiritual; and if you neglect your spiritual self, the temporal may swallow you up to your eternal condemna-

tion. Let the two go hand in hand, and, as the interests of the two clash for mastery in your mind, your good sense and judgment will chide the one, and encourage the other, or hold the one in abeyance, and let the other have full freedom, as necessity demands. I know a very wealthy man in this city, whose every touch seems to turn to gold, who keeps above his desk a great painting illustrating a pathetic scene of poverty, bereavement and sorrow. Asked one day why he had placed such a sad picture over his desk, to be constantly before him, he replied, "That I may be reminded of my duty to my fellows, and have my selfishness curbed." It is needless to say he is among the best givers and helpers in the city, and responds freely to all just and humanitarian appeals.

Having said this much, let me present a little talk from Elder N. L. Monson. He is at present filling a mission in Sweden, and naturally looks upon the spiritual side:

Every young man and young woman in every station in life, has some unfulfilled desire, the realization of which they would consider the zenith of glory. To the true man or woman, this desirable, unattained something is always of an ennobling character. The aim of their lives will be the betterment of mankind, and in order to elevate others, they themselves will seek to stand above reproach.

Towards the realization of their life's hope many greatly varying paths are chosen. The ambition of some is to become famous as defenders of truth and liberty. To gain this end, some choose the literary channel, and with a gifted pen denounce the oppressor, and point out avenues of escape from bondage. Others select the bar of justice as the most appropriate place to cry out the wrongs of the oppressed. Another class seek to gain this same point over the more perilous road that leads to martial fame. Others choose a position from which they can extend a helping hand to suffering humanity by alleviating their bodily ills, even as the patient, help-dispensing hospital nurse, or in the more lucrative profession of medical practitioner. Still another class choose, as their sphere of action, the field where they can develop the mental faculties of their associates. Others select a course enabling them to supply the wants of man, either by catering to his ambition for a

display of wealth, or by supplying his actual wants. All have their ideal in life. All have their goal.

Again, another class, though they never shine in literary circles and their names are unknown in the professional class, are none the less busy scattering rays of sunshine in dark places. Many a tired and heart-sick soul has been instilled with new life by the magnetic influence of their presence. Many a dark cloud has been dispelled by the soft touch of these patient, self-sacrificing angels of mercy. Without them, this world would indeed be a sad place. As children of the Saints of God, we, also, should have a goal. Not alone satisfied with the attainment of earthly honor, we should aim at a higher distinction, at the same time not forgetting that the road to the eternal goal is inseparably connected with that of our daily walk. The gospel of Christ teaches us that untold possibilities lie in wait for the sons and daughters of God. To gain these should be our goal.

In order to gain a desired object, it is necessary that we have a clear conception of the obligations that attend the contest. In every race, there are rules that must be followed, if the winner desires to be left in undisputed possession of the prize. On the cross of Calvary hung the Master, pointing out the way to the eternal mansions. His teachings contain the germ of life everlasting, and are to us the rule for the race to a better land. His words should be our guiding star, shedding rays of living light on the path of eternal life.

Let the ambitious youth and maiden who yet stands undecided as to what course in life to follow, turn their thoughts to the lowly Nazarene. Let him be your teacher and guide. Listen to his counsels, they will lead you to pleasant lands:

“Blessed are the meek: for they shall inherit the earth.”

“Blessed are the merciful: for they shall obtain mercy.”

“Blessed are the pure in heart: for they shall see God.”

These are words of advice suited for all. They will fit into every occupation in life, and bring everlasting bliss to him who heeds them; and, on the eternal shores, they will bear fruit a hundred fold.

Young man and young woman, stand not aghast at the hurrying life that surrounds you, thinking there is no room for you.

There is many a vacant chair at the top, and to gain one you need not be a literary light or a professional star. The humbler occupations in life are not to be shunned. Turn your eye again to the cross. Your Master was but a humble artisan. The birds of the air have nests and the foxes have holes, but the Son of Man hath not where to lay his head, yet he said: "All power is given me in heaven and in earth." What a crowning victory! What a glorious goal!

You need not, like the seekers for the fountain of perpetual youth, go out into strange lands to seek a mystic treasure. You may begin right at your door. Your nearest duty is your first duty, and the rule for the race of life is:—Let no duty be undone. Unlike other races, the prize is not to the one who first reaches the end, but to him who squarely faces every duty, and who goes through and not around every obstacle that obstructs his path. He who gains his place in this way, will be fitted to retain his seat among the wedding guests.

The poor, struggling brother or sister at your side needs an encouraging word. A helping hand extended at the proper time may save a precious soul. A ray of sunshine shed on the unfortunate's road, will bring down blessings upon your head. You will find the source of the fountain of life at your very door, for by these acts you will gain the approbation of the Master. "Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." These words are also meant for you and for me, and when we hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundations of the world," we will gain access to the Holy City, where perpetual youth reigns. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. And they shall see his face; and his name shall be in their foreheads. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

This is our goal.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Battle of Chemulpo.

Now that correspondence has had time to reach this country, we are receiving graphic accounts of the first battle of the Russian-Japanese war. The Battle of Chemulpo, on February 9, will stand out in history as the beginning of the war, and as a gallant dash to certain destruction. Eye witnesses were profoundly impressed by the scene, and tell the story of the fate of the *Variag* and her companion, the *Korietz*, with a pathetic admiration for the unfortunate man-of-war and the crew aboard her.

Japan had closed diplomatic relations with Russia on the 6th, and at once began the transportation of troops to Chemulpo, the harbor by which Seoul, the capital of Korea, is reached. The first objective point of the Japanese was Korea, and twenty-five thousand soldiers were immediately landed from transports taken to Chemulpo bay, a body of water about sixteen miles across, from the landing to the outer neck of the bay opening into the Yellow Sea. In the harbor lay war ships of the United States, England, France and Italy, as well as the *Variag* and the *Korietz* of the Russian fleet. These last named ships little realized how soon they were to go to their destruction. *Korietz* was a gunboat of only one thousand, two hundred and thirteen tons displacement, while the *Variag* was a beautiful cruiser, built in this country, and had a displacement of six thousand, five hundred tons. As the latter lay in the harbor, she represented a value of ten million dollars.

The *Korietz* had set sail on the morning of the 8th for Port Arthur, bearing messages from Minister Pavloff to Viceroy Alexieff. When the boat was well out in the bay, it met a part of the Japanese fleet under Admiral Uryu. According to the Russian version, a torpedo boat crossed the bows of the gunboat *Korietz*, whose commander began at once to clear the deck for action, and

it was claimed that a shot was accidentally fired from the gunboat in the direction of the torpedo boat. This was really the first shot fired in the present war. The torpedo boat immediately circled round the *Korietz* and fired four torpedos at her without any damage. Thereupon the *Korietz* turned, and at full speed made her way to the harbor where the *Variag* was anchored. The Japanese fleet followed to the harbor, and during the night unloaded the soldiers from the transport and disappeared before daybreak on the morning of the 9th.

At seven o'clock, that morning, the Japanese Consul delivered an order to Captain Roudnoff from Admiral Uryu that the Russian ships must leave the harbor that day before noon, or surrender. The commanders of the foreign vessels were also notified to retire from the firing line, and out of reach of shot. All, except the commander of the United States warship, sent a protest to Admiral Uryu, but the protest was without avail, and they were compelled to get out of the way.

By 11:30, the Russian captain had cleared the ships and prepared to sail out to meet the enemy. It was a bold and hopeless attack upon twenty Japanese war vessels, some of which were among the largest afloat. The two war ships, and their valiant crews, sailed out amid the strains of the marine band playing the national anthem, and amid the cheers of the crews of foreign vessels. Escape was impossible, and the brave Russians determined to sell their lives and ships as dearly as possible. The work was short and decisive. In less than an hour the *Variag* was all riddled and afire. She turned to part with the *Korietz*, the latter being untouched. The Japanese had evidently intended to either sink or capture the *Korietz*. Not a Japanese vessel was struck, while 109 officers and men lay dead or dying out of a complement of 540 men. The firing began at two minutes past noon and lasted fifty minutes.

The Russians had proposed to return to the fight at four in the afternoon, but concluded that further sacrifice was useless, and therefore set fire to the *Variag* and blew up the *Korietz*. The Japanese, ashore, sent up a wild shout of joy when they saw the two Russian ships blown to pieces, sinking in the harbor where, in the morning, they rode the waves in all the fullness of Russian

pride. There was also in the harbor a Russian merchant ship, the *Sungari*. She was set on fire, and the three vessels lay burned not far apart in the waters of Chumulpo bay.

For four years Russia had been preparing for a conflict with Japan, and when the hour came, and two days after diplomatic relations had been broken off, two of her warships lay unprotected and at the mercy of the enemy. The Russians had evidently misjudged the determination of Japan, and underestimated the force and rapidity with which the Japanese could strike.

Russia or Japan?

The conditions of the parties in the present war in Manchuria are so unlike as to make speculations on the outcome very unsatisfactory. Those who follow the events, and study the relative advantages in the war, ask with feelings of real uncertainty, who is going to win? They who undertake to answer the question in an affirmative manner are either bold, it may be reckless, prophets, or they have given the question nothing more than passing notice, and so reply from the standpoint of their sympathies for one or the other of the two combatants. Men never cherish the appellation of false prophets, and on questions like that which Russia and Japan are struggling to solve, speculations are largely guesswork. When, however, judgment is ventured upon well established data, one may give an opinion from the standpoint of the facts about which he is reasonably certain, if not upon the final consequences.

Now it is well established that the modern inventions of defense make it exceedingly difficult for an army to dislodge an enemy that has selected its own battle ground. If the battle ground is sufficiently favorable, one man on the defensive may equal five on the aggressive side. The Boer war clearly indicated the advantages of a defense in a mountainous country, such, for example, as Korea, or Manchuria, that is, parts of Manchuria; though Manchuria, with its large open valleys and level stretches, is not so favorable for defensive warfare as Korea. Besides, Manchuria can be reached from so many points that it is more easily invaded than Korea.

Japan is master of the sea; and even if a superior fleet

compelled her to retire to her parts, they are unapproachable, so that it would take years for Russia to prove herself formidable to Japan upon the sea. Korea may be made almost impregnable on the north, and as difficult as Japan itself to reach from the sea. If Japan is, therefore, compelled to take the defensive, it is impossible to see how Russia can dislodge her from Korea, or menace her existence in Japan. The same would be true if Japan secures Port Arthur. The danger now to Port Arthur is that it may be attacked both by land and sea. Japan already has Korea, and it is quite certain that she is erecting fortifications near the Yalu that will make Russian advance into the peninsula excessively difficult, if not wholly impossible. Manchuria is much more difficult to defend; but to dislodge Russia wholly from that country would seem almost impossible, though the danger of cutting off communications by railroad would be a great menace to Russians.

On the other hand, Russia does not need the same natural advantages of defense. She can put troops enough in the country to secure herself against a Japanese advance, at points that might easily make one Russian soldier equal to two Japanese. Russia needs time; and if Japan is to be victorious, she must hurry the campaign. On the other hand, Japan cannot very well hurry, just at this time, as she must make careful defensive preparations, to hold the country she has already won.

Besides the superior advantages to both, in a defensive campaign, from the nature of the countries in which both operate, there is a second factor of far-reaching importance in determining the continuance of the war. It is the financial problem. Take as an example our small war with Spain—and it was indeed small compared with what the struggle between Russia and Japan is likely to be. Our battleship *Oregon* cost us over \$3,790,000. The cost of a full equipment of ammunition for our war ships was \$6,500,000. The coal bill of Admiral Dewey, for the month of April, was said to be \$81,000; and the government actually paid on an average \$861,000 a day while the war continued. Such expenses are very exhausting to nations like Russia and Japan, whose treasuries have already been put to a severe strain in the preparations required to place them in their present position.

In extreme financial exhaustion, both are likely to listen to friendly words from the great powers advocating peace. If the question then be put: "Will Russia win?" we may answer, "No;" or, "Will the Japanese be victorious?" and the same answer may be given. It does not appear at all likely that either can win out; but a fair judgment from the present situation is that Japan will gain points, and Russia will lose some. Both nations must hesitate before the dire necessity of shedding a river of blood, in order to carry out a stubborn determination to win out or die. Humanity's voice through the great powers would first call and enforce a halt.

The Siberian Railway—A Marvelous Undertaking.

So much hinges on the ability of Russia to transport troops and provisions to the seat of war that all eyes are now fixed on the great Siberian railway. It was generally conceded, at the outbreak of hostilities, that the czar had not soldiers enough at the front to withstand the army that Japan could put into the field. The road was built for the contingency of war, as well as for the opening of commerce in Siberia, and on the Pacific coast. Will it meet the new demands? is the question of the hour. It is quite impossible to tell from conflicting statements just what the condition of the road is. A hasty ride over it gives the traveler only a superficial idea of its capacity. A road so much in the public discussion is worth a word of explanation and description.

Russia was late in the introduction of railroads, but when it brought them into use, the country became enthusiastic over their construction, and they are now built with an open-handed extravagance. The work on the real Trans-Siberian railway was begun May 9, 1891. Within ten years, six thousand miles of road had been constructed, in order to reach the Pacific on the west, and to exploit the rich fields of the Chinese empire. It took the Canadians ten years to construct less than three thousand miles. The distance from Moscow to Vladivostok is five thousand three hundred miles, and is covered in eighteen days, and to Port Arthur, in twenty days—if on time. The highest average speed that cars can safely run is thirteen and one-half miles per hour. This is the *train de luxe*, and it leaves Moscow once a week. Slower trains

leave every day, and require probably a month to make the journey. The fact that the road is new, and the rails are light, makes transportation slow. At this particular time, speed is most essential, and the fate of the war may hinge on this road.

The Russians have a peculiar standard for their road-bed, so that engines and cars of the roads of other countries cannot be used. If Russia, on the eve of war, could have bought from Germany and other neighboring countries cars and engines, the question of transportation of her troops might have been more easily solved. Another source of weakness in the road is the slender steel rails that have been used. They weigh only fifty pounds to the yard, while in this country they are about eighty-five pounds to the yard.

In the construction of the road, great engineering feats have been accomplished, especially in the construction of bridges across rivers that were a mile wide, and ran over quick sands that were ever shifting. These rivers are frozen almost solid in winter, and subject to terrible floods in the spring. Many illustrated magazines and newspapers have portrayed life along this great Siberian road, but the Russian officials tell us that the pictures come from the imagination and are not at all true to life.

A battle ground five thousand miles away is certainly unfavorable to Russia, and the railroad must save her if she is to be victorious in Manchuria. The road, too, may prove a source of weakness. There are numerous bridges along the route in Manchuria; and if these are blown up by the Japanese, the Russian army may be so divided and so cut off from base of supplies as to suffer an early defeat. To protect this long line of road, a good sized army will be required. A few shots of dynamite, well placed, would work havoc at this time, and the world is half expecting some such calamity to the Russians as the blowing up of one or more railroad bridges.

What did the road cost? That is a Russian secret also. Estimates are given out by engineers competent to make a fair guess, and the cost thus given has never gone below \$400,000,000 and it is not at all unlikely that its completion will make the cost reach \$500,000,000. This is certainly one of the marvelous undertakings of the age.

EDITOR'S TABLE.

SEVENTY-FOURTH ANNUAL CONFERENCE.

In point of numbers and interest, no conference of the Church has ever exceeded this year's April gathering. The first meeting being held on Sunday, April 3, was the cause of the large attendance at the opening services. In the afternoon there were extra meetings held in the Assembly Hall and on the Bureau of Information grounds, to accommodate the large crowds who were unable to obtain admission to the Tabernacle.

The services throughout were lively and full of spirit, but three features of the conference were of unusual interest—the opening address of President Smith, giving a conservative, firm, and clear statement of the mission of the Church; his later official statement of the position of the Church in regard to polygamy, with President Lyman's resolution of endorsement, and the people's approval following; and the resolution introduced by President Winder, and approved by the Saints, looking to the erection of a building to the memory of the Prophet and Patriarch Joseph and Hyrum Smith. It being Easter Sunday, a splendid doctrinal sermon was delivered to the Saints by President A. H. Lund on the resurrection, which gave great comfort to the listeners in the large audience.

The following extracts are taken from President Smith's opening address:

I believe in God's law. I believe that it is his right to rule in the world. I believe that no man has or should have any valid objection in his mind to the government of God, and the rule of Jesus Christ, in the earth. Let us sup-

pose, for a moment, that Christ was here and that he was bearing rule in the world. Who would come under his condemnation? Who would be subject to his chastening word! Who would be in disharmony or unfellowship with God? Would the righteous man? the pure and virtuous woman? the pure and the honest in heart? the upright? the straightforward? those who do the will of heaven? Would they be in rebellion to Christ's rule, if he were to come here to rule? No. They would welcome the rule and reign of Jesus Christ in the earth. They would welcome his law and acknowledge his sovereignty, they would hasten to rally to his standard and to uphold the purpose and the perfection of his laws and of his righteousness. Who would then be recreant to the rule of Christ? The whoremonger, the adulterer, the liar, the sorcerer, he who bears false witness against his neighbor, he who seeks to take advantage of his brother, and who would overcome and destroy him for his own worldly gain or profit, the murderer, the despiser of that which is good, the unbeliever in the eternities that lie before us, the atheist, perhaps, (although I think that they would not be so far from Christ as some that profess to be teachers of his doctrines and advocates of his laws.) It would be the rebellious, the wicked, those who would oppress their neighbors and enslave them if they could. Such as these would be the people who would not welcome the reign of Jesus Christ. Are there any who profess to be Latter-day Saints in this class, and would fear to have Christ reign and rule?

Now, we do not claim that God rules in the sense that the world charge us with believing. We do not claim nor profess that Jesus reigns in the earth as the world charges us with believing. We say that we would welcome his reign. We say and we feel in our hearts that we would love to have Him come and reign and rule among men. We say and we believe in our hearts that so far as we overcome our weaknesses, or imperfections, and our rebellious nature which is against the will of the Father, so far as we are able to subdue the carnal mind and the wickedness and the weaknesses of human nature with which we are beset, so far as we are able to rise above the groveling condition of fallen man and attain a higher plane of virtue, honor, purity and righteousness, that so far, and no farther, does Christ, the Son of God, reign in our hearts. And we would to God that we were in such a condition that he would reign supreme over our souls, and over all we possess. Who shall gainsay this? Who shall say that it is wicked to obey Christ? That it is wrong to follow in his footsteps and obey his laws? We will not say that, and we will not, if we can help it, permit ourselves to be crowded into the corner, by which we will have to confess that we would rather that hell should reign on earth than that heaven should reign. We would rather that God would reign, that heaven would smile, that righteousness should prevail, that truth should cover the earth as the waters cover the mighty deep. We would rather that every man and every woman on earth were a child of God and heir indeed and a joint heir with Jesus Christ. We prefer that. We are working for that; we pray for it; we preach the gospel for this purpose.

My heart swells with gratitude to God, my heavenly Father, for his loving kindness and mercy to his people and to the people of our nation, and, indeed, to the people of the whole world; for I can see the hand-dealing of the Lord not only with us, a little handful of people in the midst of these mountains, but also with the great nation of which we are a part—I was going to say an insignificant part, but I will not qualify this remark in that way. I think also that

I can discern the hand of the Lord in his dealings with other nations of the earth, and I fully believe that he, and not the wisdom of men, is shaping the ends or destinies of the nations of the earth, for the accomplishment of his purposes in the latter days. Not only are we the people of God, but all the inhabitants of the world are his children, and all men in every land and in every clime who will humble themselves before the Lord and acknowledge him are entitled to a measure of His blessing, favor, mercy and protection, and the Lord will look after them and will overrule circumstances for their good, as he has overruled, in a great measure, circumstances for the good of his people who have made a covenant with him.

Our duty is to keep steadily on—on and upward in the direction that the Lord Almighty has marked out for us to pursue. Keep the faith; honor the name of God in your hearts; revere and love the name of him whose blood was shed for the remission of sins for the world; honor and hold in the highest esteem him whom God raised up in his childhood to lay the foundations of this great latter-day work; honor that power and that authority which we call the Holy Priesthood, which is after the order of the Son of God, and which has been conferred upon man by God himself. Honor that Priesthood. What is that Priesthood? It is nothing more and nothing less than divine authority committed unto man from God. That is the principle that we should honor. We hold the keys of that authority and Priesthood ourselves; it has been conferred upon the great masses of the Latter-day Saints. It has, indeed, I may say, been bestowed upon many that were not worthy to receive it, and who have not magnified it, and who have brought disgrace upon themselves and upon the Priesthood which was conferred upon them. The Priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellow-men. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven.

Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God could be enforced in the world. Some people think that if God's authority, if God's law, if God's righteousness were to be enforced among the children of men that it would deprive them of their liberties, it would bring them into bondage, and that it would debase and degrade them. We do not look at this in this way. We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, and we hope, by the blessing of the Almighty upon our efforts and labors in the world, that before this work shall have completed its mission, and the object of its existence in the world, every knee shall bow and every tongue confess that Jesus is the Christ, to the honor and glory of God and to the redemption of the world. We are going to keep right on that line as long as God will give us our liberty and permit us to

live in the flesh; and when we shall have finished our mission here and go behind the veil, with the Priesthood that has been conferred upon us here and its keys, authority and power, we will continue to administer for the redemption of those that have died without a knowledge of the truth, in the world of spirits, until every son and daughter of God that has lived upon the earth shall have had the privilege of hearing the sound of the Gospel of Jesus Christ and of embracing it, that their prison doors may be opened, and that liberty may be proclaimed unto them, the liberty of the Gospel of Jesus Christ, wherewith we are made free.

May God bless and pour out his Spirit upon his people, and help them to be wise and prudent in their words and in their actions. We say to you, keep the laws of God, and you should honor and keep the constitutional laws of men. That is what we say.

We say to you, pay your debts and get out of debt. Pay your obligations and free yourselves from the bondage of obligation, if you can, and as soon as you can. We say to you, protect your own faith by Godly lives. We say to you, do unto others as you would have them do unto you—in righteousness. We say to you, keep the faith delivered to the Saints in the latter days. We say to you, honor God in your lives; honor and love Christ, the Son of God, in your hearts; uphold in honor and maintain respect for the name of Joseph Smith, the Prophet of God, who was instrumental in laying the foundation of this great latter-day work. Do not turn away at every wind of doctrine, nor be swayed by the cunning and craftiness of men, whereby they lie in wait to deceive. Know the truth for yourselves. Walk in the light as Christ is in the light, and you will have fellowship with him, and then the blood of Jesus Christ will cleanse you from all sin.

The official statement of President Smith, unanimously accepted on the 6th, by the people, places a ban upon persons who shall assume to solemnize or enter into marriages violative of the laws of the land, and reads as follows:

OFFICIAL STATEMENT BY PRESIDENT JOSEPH F. SMITH.

Inasmuch as there are numerous reports in circulation that plural marriages have been entered into, contrary to the official declaration of President Woodruff of September 24, 1890, commonly called the manifesto, which was issued by President Woodruff, and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter-day Saints.

And I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the Church,

and will be liable to be dealt with according to the rules and regulations thereof and excommunicated therefrom.

JOSEPH F. SMITH,
President of the Church of Jesus Christ of Latter-day Saints.

RESOLUTION OF ENDORSEMENT.

President Francis M. Lyman introduced the following, which carried by a unanimous vote:

Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to this conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof.

The erection of a memorial building on the old *Deseret News* corner received the sanction of the Saints in the following resolution introduced by President John R. Winder:

Whereas, nearly sixty years have passed since the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith, and no public building or monument has been erected to their memory,

Therefore, be it Resolved by this general conference of the Church of Jesus Christ of Latter-day Saints, that a suitable building or monument be erected to their memory; that the Trustee-in-Trust appoint a committee to prepare plans for the same, which shall be submitted to him, and when approved he will authorize the committee to proceed with the work and will furnish the necessary means from such funds as may be available for that purpose, and that a book be opened at the Presiding Bishop's office to receive voluntary subscriptions from any who wish to donate.

The resolution was adopted, and on motion the following committee was named to carry out the provisions of the same: President John R. Winder, President Francis M. Lyman, Bishop W. B. Preston, and Bishop George Romney.

On Tuesday, there were no general conference meetings, the day being devoted to meetings of auxiliary organizations, and the evening to a Scandinavian grand concert for the benefit of the fund for the erection of a church building in Stockholm, Sweden. The various missionary organizations, the Relief Society, Young Ladies' Associations, Sunday Schools, and other organizations met, and social and business gatherings were the order of the day.

On the whole, the 74th general annual conference will be re-

membered as among the liveliest and most important in the annals of the Church.

REDEMPTION OF ZION.

The announcement that the Church has come into full possession of a tract of land in Independence, Mo., containing the greater part of what was originally known as "the temple lot," was received with much satisfaction by the Saints who are interested in the shaping of events that shall lead to the redemption of the center stake, and the erection of a temple "in the land of promise and the place for the city of Zion." On April 15, the transfer was made by which Elder James G. Duffin, for the Church, came into possession of $25\frac{3}{4}$ acres of land for the sum of \$25,000. The greater portion of this amount had been donated in the past by faithful Saints, many of whom have passed away without seeing the fulfilment of the prophecies relating to the return to Jackson county, but who, nevertheless, were full of faith in the promises of the Lord in regard to this land.

In the Doctrine and Covenants are revelations that pertain to the city of Zion; the building of the temple there in this generation; the establishment of the city, its location, abandonment for a season and reasons therefor; and the final redemption of the land when the pure in heart shall "return and come to their inheritance, they and their children, with songs of everlasting joy to build up the waste places of Zion." To the young men who are liable to be favored with a call to participate in this work, the topic is an interesting one. They will find the study of the subject very edifying, and will learn that upon their faithfulness will depend the blessings of the Lord in fulfilling the promises concerning the consummation of this work. Let those who are interested study parts of sections 45, 52, 57, 84, 101, 103, 105, 109, and 136, relating to this subject. This step taken is the beginning of things close at hand that will ultimately result in the fulfilment of all the promises of the Lord in this matter. That this opening should have been found, and that the land should have remained vacant all these years, is nearly as remarkable as the things that yet remain to be achieved before the predictions concerning Zion

are fulfilled. Let the young people sanctify themselves for the great work, and for the greater responsibilities associated therewith, by vigorous preparation, and holy living.

PREACHING THE GOSPEL IN HIGH PLACES.

Early in March, more specifically on Friday, 4th, one of our Utah girls enjoyed the real honor of singing before Queen Alexandra. The noted incident in the eventful life of the sweet singer is thus mentioned by the *Millennial Star*, of the 10th:

Miss Nannie Tout, daughter of Elder Edwin F. Tout, of the London conference, had the distinguished honor of singing, by command, before her majesty the queen on Friday afternoon of last week, at Buckingham palace. The fact had already been announced that she was a "Mormon," and Sister Tout took a stand at which any of her people should be proud. After she was through singing, she talked with the queen for nearly twenty minutes, and then was invited to remain for "tea" at the palace. Here she had the courage of her convictions, and refused the tea that was offered her, taking warm water with milk as her beverage, thereby giving an object lesson in the keeping of the Word of Wisdom. All Sister Nannie's friends congratulate her and unite in wishing her continued success.

WILL YOU APPLY THESE TRUTHS?

Special attention is directed to the article in this number of the series "Joseph Smith as Scientist," written by Dr. John A. Widtsoe. Very justly these writings have been highly commended, in letters received from readers of the ERA, and we are convinced that among them all, so far as printed, the present article contains perhaps the most useful information. The young man who will make practical application of the valuable and precious truths therein, will not only save great sums of money, but will greatly happy and prolong his life. The whole series is very valuable to the young men of Zion, and no student of the "marvelous work and a wonder," established by the Prophet Joseph Smith, should fail to make a study of the articles. They are especially valuable in missionary work, and as promoters of faith among the young people, who owe a debt of gratitude to the author for his valuable research.

OUR WORK.

TO OUR YOUNG READERS.

Many of the boys replied to our request in the March ERA. We think the best suggestion comes from James McQueen, age 14, Preston, Idaho, who writes:

"I like to read books which contain reading of a slight romantic nature, and from which a moral may be drawn. Books such as Louisa M. Alcott's represent my choice."

The next best suggestion comes from W. R. Bullock, age 16, Salt Lake City, who says:

"I am a fond reader of all books of history and adventures. Not dime novels."

Then we have six others, selected from the numbers that have come to hand. Their suggestions are so good that we can not refrain from awarding them also each a book in their line. They suggest, church books of doctrine, travel, history, biography; also general history, ethics, poetry, and romance. All of them mention "Talks to Young Men," a series which, it would appear from all the letters received, is widely read by the boys. All the articles in the magazine are commended, and the cordial approvals would lead us to believe, as, of course, always has been the case, that the IMPROVEMENT ERA is the best magazine for young men.

One older boy writing of the February number says:

"I think you should not alone consider what the young men like best, but first and foremost, what is of most importance for them."

It is the aim of the editors to give the boys both what they like, and what is good for them. We call upon our writers to aid us in this effort.

Here are the names of the six others, each of whom in course of a short time will receive a letter and a book: Heber Bennion, Jr., age 16, Taylorsville, Utah; Shirley H. Johnson, age 17, Chuichupa, Mexico; J. R. Lambert, age 17, Heber, Utah; Jesse Martin, age 16, Nutrioso, N. M.; W. O. Stephens, age 18, Henefer, Utah; Joseph L. Standage, age 20, Mesa, Arizona.

THE M. I. A. ANNUAL CONFERENCE.

Stake and ward officers, and other workers of Mutual Improvement Associations, who are interested in the annual gathering of the young people at Salt Lake City, are notified that the first meeting of the an-

nual conference this season will be held on Sunday, June 5th, and that officer's meetings will be held on Monday and Tuesday following. The first will be a conjoint meeting of the officers of the associations throughout the Church, and will be held at Barratt Hall, at 10 a. m. On the afternoon of that date, conjoint meetings of the associations, open to the general public, will be held at 2 and 7:30 p. m., in the large Tabernacle. For these meetings a splendid program has been prepared which will include, besides the exercises of M. I. A. members, short speeches from members of the General Board of the organizations. Committees have been appointed as follows: on Sunday program: Joseph W. McMurrin, Bryant S. Hinckley, Philip S. Maycock, Martha H. Tingey, Mae Nystrom, and Ruth M. Fox.

Committee on quarters: Rodney C. Badger, and Adella W. Eardley.

Committee on program for the officers' meetings of Y. M. M. I. A.: B. H. Roberts, Nephi L. Morris, Edward H. Anderson, and Bryant S. Hinckley.

Committee on entertainment: Aggie Campbell, Elizabeth C. McCune, Julia M. Brixen, Frank Y. Taylor, Jos. F. Smith, Jr., and O. C. Beebe.

Committee on railway transportation: Thomas Hull, and Aggie Campbell.

The General Boards are making arrangements to entertain the general officers of the associations at an informal reception and banquet in the home of Mrs. McCune, which will be held on the Monday or Tuesday evening.

Every effort is being put forth to make this conference an important one in the history of our associations, hence the necessity of the officers preparing to be on hand to receive the instructions for the work of the coming year. No association in the Church should be unrepresented by its president, and as many officers as can conveniently come should be in attendance. Important instructions relating to all the work will be given, both to the Young Ladies and to the Young Men's Associations, in the various gatherings that will be held during the three days of the conference.

HAVE YOU THESE NUMBERS?

The IMPROVEMENT ERA management is anxious to obtain the following numbers of the IMPROVEMENT ERA, Vol. 5, for which a liberal price will be paid, 20 cents per number. We have orders for several volumes, which can be supplied in case we receive the following numbers of the volume mentioned; namely, Nos. 1, 2, 3, and 4. Send along the numbers, and do it now.

EVENTS OF THE MONTH.

Local.—March, 1904.

THE SMOOT CASE.—On Saturday, 12th, at 4:25 p.m., the Senate Committee on Privileges and Elections adjourned, subject to the call of the chairman, the following witnesses having testified: President Joseph F. Smith, Mrs. Ella Mabel Barber Kennedy, Charles E. Merrill, Mrs. Emma Matthews, Francis M. Lyman, Andrew Jenson, Lorin Harmer, Hyrum M. Smith, Thomas H. Merrill, Alma Merrill, E. B. Critchlow and Ogden Hiles. Others who were not present on account of sickness or because the subpoenas were not served were: John Henry Smith, Marriner W. Merrill, Moses Thatcher, George Teasdale, Matthias F. Cowley, John W. Taylor, Joseph M. Tanner, Samuel S. Newton. The charges against Senator Smoot were made by "Nineteen Citizens of Utah," in their petition of January 26, 1903. The prosecution was represented by Robert W. Taylor and John G. Carlisle, Mr. Taylor conducting the prosecution. The defense was represented by Mr. A. S. Worthington, of Washington, D.C., and Waldemar Van Cott, of Salt Lake City. The members of the Committee on Privileges and Elections are: Senators Julius C. Burrows, chairman, George F. Hoar, Louis E. McComas, Joseph B. Foraker, Chauncey M. Depew, Albert J. Beveridge, William P. Dillingham, Albert J. Hopkins, Edmund W. Pettus, Fred T. Dubois, Joseph W. Bailey, Lee S. Overman, and James P. Clark.

Other witnesses have been subpoenaed in Utah, and the case was continued to the 20th of April.

SALT LAKE CITY A PORT OF ENTRY.—Early in the session of the present Congress a bill was introduced in the Senate by Senator Kearns, and passed as follows:

An act (S. 23) to establish a port of delivery at Salt Lake City, Utah.

Be it enacted, etc., That Salt Lake City, in the State of Utah, be, and is hereby constituted a port of delivery, and that the privileges of the seventh section of the act approved June 10, 1880, governing the

transportation of dutiable merchandise without appraisement, be, and the same are hereby extended to said port.

Sec. 2. That there shall be appointed a surveyor of customs to reside at said port, whose salary shall be \$1,000 per annum, in lieu of all fees and commissions of every kind whatsoever.

On the 12th, it passed the House, being looked after by Representative Howell. The act will enable Utah merchants to have dutiable foreign goods shipped directly to Salt Lake, without being held anywhere for inspection. On arrival here, they will be inspected, and customs collected for them by the surveyor or inspector. On the 23rd, President Roosevelt nominated Jacob J. Greenwald surveyor of the port of delivery at Salt Lake City, and he was confirmed later by the Senate.

SECOND VOLUME OF HISTORY OF THE CHURCH.—On the 17th the second volume of the History of the Church, covering the period from January 1, 1834, to December 31, 1837, was issued from the press of the *Deseret News*, and placed on sale. The book is a handsome volume containing 543 pages, including the index and an introduction by the editor, Elder Brigham H. Roberts. People who have the first volume will be glad to purchase this continuation of the History of the Church,—the most elaborate and reliable which has hitherto appeared in print.

PIONEER STAKE.—The fifty-fourth stake of Zion was organized on Thursday evening, 24th. The priesthood of the southwestern quarter of the old Salt Lake stake of Zion, embracing the 4th, 5th, 6th, 7th, 25th, 26th, 30th and 32nd wards, also Cannon, Brighton and Pleasant Green wards, met in the Assembly Hall, March 21st, to consider the organization. About seventy names were suggested by the body of priesthood, from which the officers of the stake were to be named. On the following Thursday, 24th, the members of the above named wards met in the Assembly Hall and effected a stake organization by choosing William McLachlan president, with Sylvester Q. Cannon and Charles H. Hyde counselors. They also adopted the name of Pioneer for the new stake, which was considered the most appropriate from the fact that it embraces the Old Fort or Pioneer Square, upon which the pioneers camped in 1847. The High Council was chosen as follows: Richard K. Thomas, John C. Cutler, Arnold G. Giauque, Hyrum B. Clawson, Jr., George G. Smith, David Anderson, George E. Burbidge, Frank B. Woodbury, Edward E. Jenkins, W. D. Callister, A. B. Needham and Joseph J. Cannon; alternates—William A. Cowan, Frank Stanley, S. H. Harrow and Charles H. Worthen. President of the High Priests' quorum, David McKenzie.

SALT LAKE STAKE.—On the evening of Tuesday, 22nd, the members

of the priesthood of the northwestern quarter of the old Salt Lake stake, embracing the 14th, 15th, 16th, 17th, 19th, 22nd, 23rd, 28th, 29th, and Center wards, met at the Assembly Hall to suggest names for a stake organization which was completed on the Friday following, 25th. All the Saints of that district met in the Assembly Hall and organized the new Salt Lake stake by choosing Nephi L. Morris president, with George R. Emery and Edward T. Ashton counselors. This is the part of the city which retains the old name of Salt Lake. Members of the High Council were chosen as follows: David L. Davis, William N. Williams, August W. Carlson, James W. Ure, Walter J. Lewis, Arthur Parsons, Arthur Frewin, Frans S. Fernstrom, Brigham F. Grant, Alfred W. Peterson, Elias S. Woodruff and Joseph F. Smith, Jr.; alternates James T. Flashman, David F. Davis, William T. Noall, William Wood, Jr., Jesse T. Badger and Stanley F. Taylor. Patriarch, Angus M. Cannon. President of the High Priests' quorum, William Asper, with William B. Dougall first counselor. At the close of this meeting, the officers of both the Pioneer and Salt Lake stakes were set apart to their respective callings.

DIED.—In Provo, 2nd, Annie Christina Smoot Taylor, a Church worker and educator, wife of George S. Taylor and sister of Senator Smoot; born June 7, 1858.—In Ephraim, 1st, Maren Christina Jensen, born in Denmark, January 23, 1831; came to Utah in 1862.—In Salt Lake City, 3rd, Peter L. Quist, an energetic Church worker, 64 years of age, a native of Sweden, who came to Utah in 1871.—In Smithfield, 3rd, Harrison Ayers Thomas, pioneer of Cache county, born in Mississippi April 5, 1837, came to Utah in 1851.—In Layton, 5th, John O'Brien, came to Utah as a teamster in Johnston's army, in 1858, born 1839, was buried from the meeting house.—In Mill Creek, 5th, George Walton, born in England, February 5, 1832, came to Utah in 1853.—In Gunnison, 5th, Charles Gledhill, a veteran of the Black Hawk war, born Lancashire, England, May 29, 1838, baptized November 13, 1853, and emigrated to Utah shortly thereafter.—On the 5th, John Williams, a lieutenant in the Black Hawk war and a High Priest of the Emery stake of Zion, born Bristol, England, November 9, 1841, came to Utah at the age of 12, residing first in Salt Lake City, and afterward in Sanpete. In 1876 he worked on the St. George Temple, and in 1882-4 filled a mission in his native land.—In West Jordan, 6th, James Jenkins, born South Wales, October 24, 1817, and one of the earliest settlers in Salt Lake valley.—In Cache county, David Benson, a pioneer of Cache, born June 4, 1821, Rockville, Ind., baptized June 1, 1833. After passing through the trying scenes of Missouri and Nauvoo, he came to Utah in 1852, settling in

Springville, where he took an active part in the Indian wars, and later returned to Cache county.—In Paradise, 11th, Mary Price, one of the original members of the Shrewsbury branch of the Church, born at Bario, Wales, December 7, 1819; baptized December 14, 1846.—In Beaver, 16th, Thomas Frazier, born in Scotland August 12, 1821, joined the Church in 1848.—In Lewisville, 18th, Byron Warner, one of the pioneers of Utah, born in Onandagua county, New York, February 1, 1833.—In Taylorsville, 20th, Elizabeth Pixton, pioneer of Salt Lake valley, born in Chesterfield, England, February 8, 1819, and emigrated to Nauvoo in 1843. During the exodus she drove an ox team nearly all the way to Utah, arriving in 1848. Her husband, Robert Pixton, was a member of the Mormon Battalion.—In Mill Creek, 22nd, Isabella S. Carlisle, born in England Dec. 31, 1832, joined the Church in 1850, and emigrated to Utah in 1851.—In Nephi, 20th, Peter Sutton, Black Hawk war veteran and formerly major in the Utah militia, born England July 12, 1839, who came to Utah in 1852.—In Levan, 24th, Hans C. Christensen, born in Denmark August, 1814, and an early settler in Utah who joined the Church in the early 30's.—In American Fork, 26th, Charlotte Shelley, born England August 3, 1828, an active educator and Church worker, who came to Utah in 1851.

April, 1904.

ENSIGN STAKE.—The fifty-fifth Stake of Zion was organized on Friday, April 1, the members of the priesthood residing in the 11th, 12th, 13th, 18th, 20th, 21st, and 27th wards, of Salt Lake City, having met on Monday, March 28, in the Assembly Hall, and presented names for a new stake organization. At this latter meeting, the name Ensign was adopted for the new stake, in honor of the peak which the pioneers happily named Ensign when they entered the valley. Richard W. Young was chosen president, with Joseph S. Wells and John M. Knight as counselors. The following high council was selected: John T. Caine, John Nicholson, William W. Riter, William Armstrong; Alonzo Young, Melvin D. Wells, Henry P. Richards, John Clark, James H. Moyle, Frank R. Snow, Thomas A. Clawson, Matthew Noall. Alternates: John C. Sharp, John C. Cutler, Jr., Joseph V. Smith, Samuel G. Spencer, John F. Bennett, and John Woodmansee. High priests' quorum: Hamilton G. Park, president, Joseph H. Felt and Levi W. Richards, counselors.

This completes the division of the old Salt Lake Stake into four new stakes, and in this connection a brief statement of the history of the old stake, furnished by the Church historian, is of interest:

The original Salt Lake Stake of Zion was organized on Sunday, October 3, 1847, with John Smith as president, and Charles C. Rich and John Young as counselors, making it the oldest stake of Zion on the western slope. In February, 1849, John Smith having been ordained Patriarch to the whole Church, Daniel Spencer was appointed president, with David Fullmer and Willard Snow as counselors. The death of Daniel Spencer, December 8, 1868, left a vacancy which was filled by the appointment of John W. Young, president, April 8, 1869, with George B. Wallace and John T. Caine counselors. On May 9, 1874, George B. Wallace was sustained president, with William H. Folsom and John T. Caine counselors. At the general conference, April 6, 1876, Angus M. Cannon was appointed and sustained president, with David O. Calder and Joseph E. Taylor, counselors. At the death of David O. Calder, July 3, 1884, a vacancy occurred which was filled August 2, 1884, by the appointment of Joseph E. Taylor first and Charles W. Penrose second counselors in the stake presidency. This organization has been maintained to the present time.

There have been a number of stakes organized out of the Salt Lake stake since President Angus M. Cannon was appointed. First the Davis stake, which was organized June 17, 1877, with William R. Smith, president, Christopher Layton and Anson Call, counselors; second, the Tooele stake on June 24, 1877, with Francis M. Lyman, president, James Ure and William Jeffries, counselors; third, Morgan stake, July 1, 1877. Willard G. Smith, president, Richard Fry and Samuel Francis, counselors; fourth, Summit stake, July 9, 1877, William W. Cluff, president, George G. Snyder and Alma Eldredge, counselors; fifth, Wasatch stake, July 15, 1877, Abram Hatch, president, Thomas H. Gibbs and Henry S. Alexander, counselors; sixth, Jordan stake, January 21, 1900, Orrin P. Miller, president, Hyrum Goff and James Jenson, counselors; seventh, Granite stake, January 28, 1900, Frank Y. Taylor, president, James R. Miller and Edwin Bennion, counselors; eighth, Liberty stake, February 26, 1904, Hugh J. Cannon, president, Arnold H. Schulthess and Philip S. Maycock, counselors; ninth, Pioneer stake, March 24, 1904, William McLachlan, president, Sylvester Q. Cannon and Charles H. Hyde, counselors; tenth, Salt Lake stake, March 25, 1904, Nephi L. Morris, president, George R. Emery and Edward T. Ashton, counselors; eleventh, Ensign stake, April 1, 1904, Richard W. Young, president, Joseph S. Wells and John M. Knight, counselors.

MISSIONARY ORGANIZATIONS.—A feature of the 74th annual conference was the meeting of missionary organizations, which have become a prominent social feature in the great conference gatherings for the past three or four years. A new organization was effected, on the 4th, of the Southern States missionaries, between six and seven hundred of whom met in the Assembly Hall, on call of President Ben E. Rich. Moses W. Taylor was chosen president, D. P. Felt, secretary, and an executive committee of seven was chosen. The desire is to strive for the erection of a mission meeting house at headquarters, to circulate the *Elders' Journal*, and to bring about a closer union of Saints and elders by correspondence.

SCANDINAVIAN CONCERT.—Tuesday, 5th, was this year devoted to reunions and social gatherings, the regular conference meetings not being held on that day. On that evening there was a great musical concert in the large Tabernacle, the proceeds to be devoted to the Latter-day Saints new meeting house in Stockholm, Sweden. Among the artists who contributed to a very pleasant evening were the following: The Tabernacle choir, under the direction of Prof. Evan Stephens; Prof. Anton Pedersen, Miss Sigrid Pedersen, Miss Agnes Dahlquist, Prof. J. J. McClellan, Miss Emily Larsen, Prof. Willard Weihe, Prof. Anthony Lund, Willard Andelin, and the Scandinavian Musical Association, under direction of Mr. Oluf Nielsen.

Both the artistic and financial results were encouraging, and the musicians who took part deserve the thanks of every person interested in the purchase of a beautiful home for the Swedish mission. Over \$500 were realized.

DIED.—In Salt Lake City, April 1, J. A. Wright, formerly secretary and member of the State Board of Horticulture, professor of agriculture, State Agricultural College, and editor of the *Intermountain Farmer*, born Iowa, in 1857.—In Spring City, 3rd, Bishop James A. Allred, born Tennessee, November 23, 1819, and came to Utah in 1861. He was bishop for twenty-three years, the first mayor of Spring City, Sanpete county, serving five years, was three terms probate judge, and was county selectman for two years, and for twenty-nine years president of the Spring City Co-op.—In Payson, 3rd, Emily S. Mainvill, born Missouri, April 16, 1837, and emigrated to Utah in 1852. She has been a widow for twenty-five years, rearing and educating her twelve children.—In Springville, 3rd, Amelia M. Singleton, school teacher in early days, born England, April 7, 1821, joined the Church in 1848.—In Salt Lake City, 8th, Dennis Clay Eichnor, district attorney for the 3rd judicial district, Utah, born Pennsylvania, December 18, 1858. He entered politics in 1889, was a member of the Constitutional Convention, was chairman of the Republican Committee in 1898, and became district attorney in 1900.—In Slaterville, Weber Co., 9th, Bishop John A. Allred, born Missouri sixty-nine years and seven months ago. He was presiding elder for a number of years, and for twenty-two years was bishop, having two years ago been released from the active service. He was one of the oldest settlers in Weber.—In Provo, 10th, Ira N. Hinckley, a leading spirit of Southern Utah, born Johnson district, Canada, October 30, 1828, and came to Utah in 1850. Served as policeman in Salt Lake from 1851 to 1857; as guard to U. S. mail coaches later; built the first meeting house in Coalville; built Cove Creek fort, Millard Co., and took part in the Indian

wars; was made president of Millard stake in 1877, and served till 1902, since which time he has lived in Provo.—In Union, Salt Lake Co., 10th, David D. E. Jones, born South Wales, and came to Utah 1873, having spent eight years as a missionary in England. He was eighty-four years of age.—In Nephi 11th, James Jenkins, a pioneer of 1855, born in England and resided in Nephi since 1856.

WORLD'S FAIR HELP.—The Utah St. Louis Exposition Commission met on the 7th, and confirmed the appointment of Prof. H. G. Cummings by the State Board of Education, as State Educational Director; and also elected the following employees who were to report to Director General S. T. Whitaker, in St. Louis, on the 15th: Thomas Judd of St. George, agricultural department, \$75 a month; John Burns, city, man at large, \$60; Alice Crismon, city, stenographer, \$75; Inez Thomas, Ogden, attendant in State building, \$70. They appropriated \$4,000 for the collection of the educational exhibit by the State Board of Education.

REPUBLICAN DELEGATES TO THE NATIONAL CHICAGO CONVENTION.—The four hundred and sixty delegates from the twenty-seven counties in Utah met as per call, on the 8th, all the counties but San Juan being represented. William Glasmann was chosen temporary chairman and Thomas Hull temporary secretary. Parley P. Christensen was later chosen permanent chairman and L. R. Anderson, permanent secretary. The convention chose the following delegates to represent Utah in choosing a Republican nominee for President of the United States, at the national convention in Chicago, which meets Tuesday, June 21, twelve noon, 1904:

Delegates.—George Sutherland, H. Bullen, Jr., Willard F. Snyder, Jas. H. Anderson, C. E. Loose, L. W. Shurtliff.

Alternates.—E. D. Woolley, John H. Seeley, Mrs. Jennie Nelson, F. W. Fishburn, George Austin, W. P. Colthrap.

FIRST COMPLETED UNTAH RESERVATION SURVEY.—It is learned that the first completed surveying contract in the Uintah Indian Reservation was approved on the 12th by Surveyor-General Edward H. Anderson. It is known as contract No. 266, executed by Harvey D. Heist, D. S., and the complete returns were filed in the Surveyor-General's office on January 12, this year. It embraces the following townships, aggregating 71,098.60 acres.

1 N. 2 W. Uintah B. and M. 22,935.30 acres; 1 N. 6 W. 23,093.95; 1 N. 3 W. 22,836.27; Part of 1 N. 5 W. 2,233.08.

The plats and field notes were forwarded immediately to the general land office, in Washington, for approval.

Domestic.—March, 1904.

THE NORTHERN SECURITIES MERGER.—On the 14th, the Supreme Court of the United States, five justices concurring and four dissenting, thus deciding by a bare majority of one, rendered a decision in the case of the United States *vs.* the Northern Securities Company. In March, 1902, the U. S. brought suit for the dissolution of the defendant company, as having been organized contrary to the provisions of the anti-trust act; in April, 1903, the U. S. Circuit Court sustained the contention of the government, and gave a decision enjoining the defendant company from voting the stock of the railway companies which it controlled—the Northern Pacific and Great Northern. The Supreme Court now affirms the decree of the Circuit Court. Justice Harlan wrote the opinion which declares that the enjoined corporation is in effect a consolidation of the railway companies, formed to prevent competition, and is a violation of the anti-trust act. Incidentally, it is declared that there is no question either of the absolute control of inter-state commerce by Congress, or of the constitutionality of the anti-trust act. The Justices who concurred are: Harlan, McKenna, Brewer, Brown and Day; dissenting Justices: Chief Justice Fuller, Justices White, Peckham, and Holmes. The press generally appears to approve of the decision, and it doubtless meets the will and wish of a great majority of the American people, who think it will be to the best interest of the country. It should be stated that Justice Brewer gave an independent opinion which would indicate that the court will uphold the government's anti-trust suits only when unreasonable restraint of trade is proved, as in this case.

SERVICE PENSIONS.—Under a ruling issued on the 16th, by Pension Commissioner Ware, to take effect April 13, all civil war veterans over 62 years of age may draw a pension of \$6 a month, on the basis of age and service, without regard to special disabilities. At 65, the pension is increased to \$8; at 68 to \$10; and at 70 to \$12 a month. This action avoids the passage of a service-pension bill by Congress, and is severely criticised as a "usurpation of power," and as "legislation by executive order." The act is in line, however, with that approved by President Cleveland, in 1887, granting a service-pension to veterans of the Mexican war.

THE SULLY FAILURE.—On the 18th, Daniel J. Sully & Co., cotton dealers, failed, causing great excitement on the cotton exchange, since it is considered "the greatest failure in the history of cotton speculation in this country." In four days, cotton declined 400 points, or \$20 a bale.

MAJOR GENERAL LEONARD WOOD.—On the 18th, the Senate con-

firmed the President's appointment of Leonard Wood to be a major-general. This became possible owing to the death of Senator Hanna who was the leader of the opposition. The vote was 16 opposed and 45 in favor of the confirmation. It is generally conceded that not any of the serious charges against Gen. Wood were sustained. In the course of five years, he may become lieutenant-general and chief-of-staff, thus being at the head of the army before he is fifty years of age. Dependent upon this confirmation were 167 promotions for other army officers, ranging from brigadier generals to second lieutenants.

A SENATOR CONVICTED.—On the 28th, Senator Joseph Ralph Burton, of Kansas, was found guilty in St. Louis of accepting fees to use his influence with the post-office department to prevent a fraud order being issued against the Rialto Grain and Securities Co., of St. Louis. The case was brought under a law enacted in 1864 which forbids members of Congress to accept compensation in any case which involves the interest of the government. This is the first conviction under the law, and the conviction disqualifies the Senator from ever holding office again under the government.

April, 1904.

EXPLOSION ON THE MISSOURI.—The most serious navy accident since the blowing up of the *Maine* in Havana Harbor, in 1898, occurred on the 13th, when an explosion of 2,000 pounds of powder in the new battle ship *Missouri*, fifteen miles from Pensacola, Florida, killed 32 men. The explosion it is supposed was caused by gases igniting the powder while a large 12-inch gun was being loaded, the ship being out for target practice with the *Texas* and *Brooklyn*.

Foreign, March, 1904.

DEATH OF THE DUKE OF CAMBRIDGE.—This distinguished personage, who was a grandson of George III and first cousin of the late Queen Victoria, died on the 17th, at the age of nearly 85. In 1837, he became a colonel in the British army, succeeding thereafter by promotion to major-general, general, and field-marshall; he succeeded Lord Hardings as commander-in-chief of the British army, in 1856, which position he held until 1895. He distinguished himself in the Crimean by personal gallantry, and was ever after popular in the army. Since he contracted a marriage below his rank, his wife and children are debarred his rank and inheritance, and his title dies with him.

SINEWS OF WAR.—On the 20th, the Japanese Diet was addressed by the Mikado, in person, the body having been called to meet in special

session on the 18th. In view of the war, the political parties are said to have buried their differences. The government plans for financing the war contemplate allowing \$290,000,000 for war purposes, including \$20,000,000 as a special reserve. Of the whole amount, \$230,000,000 will be borrowed; \$35,000,000 will be obtained from increased revenue, and the remainder from surplus revenue.

SIR EDWIN ARNOLD DEAD.—Sir Edwin Arnold, a distinguished English author, editor and poet, also Oriental scholar, died in London; on the 24th; he was born in Gravesend, June 1, 1832. His third wife Tama Kurokawa, of Sendai, Japan, whom he married in 1897, survives him. His best known work is "The Light of Asia," a poetic exposition of Buddhistic beliefs and legends, which appeared in 1879, but he is the author of a large number of other books.

BUBONIC PLAGUE.—In Johannesburg, in the Transvaal, up to March 25, there had been 55 deaths from this plague, 5 whites and 50 natives.

EDUCATION IN FRANCE.—On the 28th, the French Chamber of Deputies, by a vote of 316 to 269 passed the government bill suppressing all forms of teaching by the religious orders. The whole prevailing system of teaching by religious orders is destroyed, and a system of state schools is provided for in substitution of the old law. The enactment of this new law, and the enforcement of the law of 1901, prohibiting teaching by unauthorized religious orders, now superceded, constitute the chief work of Premier Combes.

April, 1904.

DESTRUCTION OF PETROPAVLOVSK.—The Russians were again fatally unfortunate in their Port Arthur fleet on April 13, when the battleship *Petropavlovsk*, Admiral Makaroff's flagship, on its way out of the harbor to engage the Japs, was blown up by a mine, and 525 men were killed, going down in the vessel. Vice-Admiral Makaroff's death which occurred in the catastrophe, is a greater loss to the Czar than would be the loss of several battleships. He was the Emperor's confidant. Grand Duke Cyril was also injured, and many leading officers were killed. A naval battle followed. The outlook for Russia is generally admitted to be gloomy. Vice Admiral Skrydloff has been appointed to succeed in command of the Port Arthur fleet, and Viceroy Alexeiff resigned as Viceroy in the far east, on the 20th as reported.

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